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EDITORIAL

MISSIONARIES SHUT OUT FROM PONCE.

The disturbed condition of affairs in Ponce has reached a deplorable climax, and letters received last week at the rooms of the American Board tell of the departure of the American missionaries from the island under the escort of the United States man-of-war, the Alliance, which conveyed them to Kussie, 300 miles distant, where they will await developments.

The Spaniards have never taken kindly to Ponce rule, and the last outbreak, which the missionaries did everything in their power to prevent, was due to the arbitrary and exasperating conduct of the Spanish officials, who persisted in erecting a building on mission property within six feet of the church. Several of the Spaniards being killed, most brutal retaliation was visited upon the natives by shelling the town of Oua, destroying life and burning all the houses belonging to the mission station. Rev. F. E. Rand was then at Kiti, on the other side of the island, and the Morning Star had previously carried Miss Fitch and several of the pupils in the Girls' School to Kussie. When the Alliance arrived on the scene, having been ordered down from Japan, Captain Taylor, after vain efforts to adjust matters with the governor, persuaded the remaining members of the mission force to leave the island, on the ground that their dignity as American citizens was compromised by remaining. The governor forbade them to hold meetings, and would permit them to stay in Ponce only on condition that they should reside in the Spanish quarters. The great affection for the native Christians would lead them to endure a good deal of ignominy, but it is plain that their work is practically brought to a stand-still by the stern decree of the Spaniards.

The whole conduct of these representatives of Spain is a direct violation of the promise given our Government by the government at Madrid, that the rights of the missionaries should be respected. It shows how unfit the Spaniards are to rule in the Caroline Islands. They have kept the natives in a state of constant irritation, and it is their declared purpose to exterminate the rebellious tribes. This last move can only delay the progress of civilization and Christianity, though it was doubtless initiated with a view to the interests of the Roman Catholic Church. That the United States Government and the Congregational churches of America, both of which are outraged in the person of their representatives, will tamely acquiesce in this presumptuous attitude of Spain cannot be supposed for an instant.

Secretary Judson Smith has transmitted the correspondence from the mission station, as well as a letter from Captain Taylor of the Alliance, who considers the treatment of the missionaries wholly unjustifiable, to Secretary Blaine, with the request for prompt and decisive action. Spain should at once repudiate the position her representatives have taken, indemnify the American Board for the loss of its property, and reinstate the missionaries in the full privileges which they enjoyed before Spain laid her covetous hand upon Ponce. With Africa, India, and in fact the entire world, open to the heralds of Christ, it is rather late in the nineteenth century for any power to isolate a little island in the Pacific Ocean, and say to Christian men and women, "Thus far but no farther."

Would that all public men who are professing Christians followed the example of Chief-Justice Brewer of the U. S. Supreme Court, in being loyal to his church duties and relations. When he went to Washington he suited at once with the First Congregational Church, and without solicitation, took charge of a Bible class and became a regular attendant at the weekly prayer meeting. Too many men who occupy commanding positions in the State or nation forget that they owe much of their promotion to the habits of religious life and

thought which, under the pressure of public duties, they are tempted to neglect. Yet the power of their example in these matters increases in direct ratio to the height of the position which they occupy, and nothing does more to promote confidence in our Government than the fact that so many Christian men in public office are loyal to their convictions.

INDIAN QUESTIONS.

BY REV. A. H. QUINN, D. D.

What I will say is not dependent upon present disturbances. My thoughts are the convictions of many years. I was never a great admirer of Indians. From boyhood we heard the legends of Indian atrocities in New Hampshire. Well-authenticated stories of scalps, of little babes having their heads crushed, of persons chained to buildings and the buildings set on fire, and of persons tortured to death at the stake, were familiar stories in our local history. During one period of fifty years (my home) suffered twenty-five years of actual bloodshed upon its own soil. Treacherous massacres in brief periods of profound peace broke solemn treaties. Nor did kind treatment avail anything. That the Indians in New Hampshire slaughtered Quakers, whose principles they well knew, as freely as others, is stated by Belknap, and is a plain matter of history. Who can wonder that even a Quaker, after the massacre of most of his family in 1724, who had hitherto trusted in his peace principles, removed the remnant "to the house of his brother, who, though of the same religious persuasion, yet had a number of lusty sons, and always kept his firearms in good order for the purpose of shooting game"? I have no faith that Cooper's Chingachgook was a genuine Algonquin, or Mrs. Jackson's Alessandro a sample Apache.

Nor do I for a moment admit that the Indians once owned this whole country. It is absurd. Careful estimates have placed the number of Indians within our present limits when the whites came here at less than three hundred thousand persons—men, women and children. To say that these had the exclusive right to more than three million square miles is ridiculous. They had a fair title to what they occupied, and to no more. Occasionally chasing a deer or a squirrel through the forests, or hunting another Indian for his scalp, gave them no more title to those forests than catching codfish in the Atlantic gave an ocean title to the fishing skipper. The world had a right to use unused lands. When Sir Edmund Andros said that a title acquired from the Indians of unoccupied lands, nominally conveyed to sharp whites, was no better than the scratch of a bear's paw, he was very near the truth.

But conditions are changed. The American Indians now occupy Western lands of ample but reasonable extent under a title guaranteed by our Government. They have been shifted about a good deal, it is true, by processes sometimes open to suspicion, but their title is recognized, and annuities and supplies have been pledged to them. Some of them are partially civilized and some are Christianized. I have great faith in Pastor Eghanmani. What, then, is the trouble? First, that is exactly what the people would like to know, and that is precisely what it seems next to impossible to ascertain. Have the Indians been cheated in any late bargains, or have they not? Have any promises been withheld, or not? Has the quality of supplies been honest, or not? Have any deceptive inducements been made to them, or not? An army officer of no mean rank lately told me, in a bargain not very old, the Indians were led to expect something not in the written agreement, and that they have been disappointed. Is this so, or not? The first requisite in treating the Indians is perfect honesty, and stories about Indian agents, and about treaties, and about supplies, contradictory to the last degree, completely perplex the ignorant American such as myself. Can we obtain facts by some official investigation which shall go to the bottom of the whole business, regardless of politicians in office and out of office, settlers and missionaries, sentimentalists and border squatters? It is inconceivable that honorable and upright public men like those now and late in office would knowingly allow injustice. On the other hand, decidedly unpleasant stories come to the public ear from the Indian territories. What is the truth? The authorities who would order a minute, complete, impartial and unsparring investigation, and publish its results, would confer a great favor upon the American people. Nor is it less important to know what the Indian is, and what he does, and why he does it, and what he says about it.

Secondly, the condition is, however, on general principles, plain enough to satisfy me in the opinion which I have had for years, that the whole management of Indian affairs should be placed in the War Department and be administered by army officers. I hope that no sentimentalist will be shocked by this suggestion. It means justice and kindness to the Indian.

The first reason for this is the necessity of taking the whole management out of party politics. It should be where nobody has any friends to reward or enemies to punish. I believe it to be impossible for any persons who come into power through the success of a political party to avoid making appointments on party grounds. Though the new men are personally the equals of the old, yet frequent changes are unhappy and inexperienced is to be apprehended. Nor is it possible to guard entirely from imposition when politicians press appointments of persons to whom they are indebted. I see no possible way to avoid these manifest evils except by using the War Department. Detail a general officer for the entire control of Indian affairs, and give him details of officers needed at the various reservations, and political rewards and punishments are at an end.

A second reason is that the administration by army officers in the various reservations would unquestionably be honest. They have no inducement to make money in such places, as citizen agents have who take the positions for that purpose and expect soon to lose them. The officer has a life position independent of this work,

and he must preserve his honor. That honor is a guarantee. One thing is certain—promised supplies would be faithfully distributed. An officer will not permit his men to be swindled in the kind and amount of rations or blankets furnished to them. Contractors will hear from it if inspectors ever pass poor goods. If the officers should distribute to the Indians from the same storehouse, so far as practicable, goods to soldiers and Indians, this would be equally satisfactory. Quarter-Master-General Batchelder's name is a guarantee of honor in anything under his control. So with other officers.

A third reason is in singleness of control. There is no sense in having two powers on the same field. Moreover, the hand which feeds should be the hand which governs and, if need be, enforces order. Some people imagine that in such a case there would be constant fighting. It is absurd. Soldiers are the last persons who want fighting. Civilian agents and their subordinates can remain in their comfortable homes during an Indian outbreak, but the soldiers—what object is it to them to invest the Bad Lands, endure the fierce cold and driving snow of a shelterless winter campaign, and risk their lives against a savage foe armed with Winchester rifles, and in a warfare where there is no possible glory? No. Contractors and agents may provoke hostilities, but the soldiers know too well what it all means to them. They want peace.

A fourth suggestion must be a reply to the fears of good people. What! Would you turn over the Indians to the cruelties of soldiers? Dear friends, do you know such men as Oliver O. Howard and Thomas H. Ruger, and a multitude like them? Humane and honorable soldiers would guard your work with scrupulous fidelity.

I do not believe that the army officers want this work. Nor do I suppose that such a change will be made soon, if ever. The army of contractors and politicians will not allow it. But whether so or not, one change should be made. The Indian should not be treated as a warrior, but when he kills a man he should be treated as white men are when they kill men. When Sitting Bull was a refugee in Canada, and wished to return to this country, he should have been told that he had no use for him here, and that if he came back he would be tried for murder. The Indian cannot be allowed to avenge real or fancied wrongs by murdering white people, much less can half-savage ones be allowed to indulge their murderous propensities. This is mercy; for the incorrigible Indian will certainly be exterminated.

After all, one cannot but admire the Christian man who, at the time of the Pequot War, thought what a pity it was we hadn't converted more by Christ's gospel before we had killed so many.

INCIDENTS OF A REVIVAL.

BY H. L. READE, JEWETT CITY, CT.

I wrote to seven of the principal men of the village separate letters requesting that they meet me on a certain evening, at a certain place, to talk upon the subject of religion. All came. I told them my own religious experience, expressed my great desire that they might know the joy of forgiven sin, and prayed with them. All were converted, the last one five weeks and one day after the letters were sent.

First demonstration made Oct. 31, when the postmaster of the village, after a talk founded upon a part of the first chapter of Proverbs, and the invitation given to those who would accept of offered mercy immediately, rose from his seat, walked across the room where the meeting was being held, and taking me by the hand, said, "I cannot live another hour without confessing my sins and asking for pardon," and kneeling on the floor he did both. Others rose in different parts of the room, and at least six of them men, found Christ that night.

At this meeting an elderly woman made the complete surrender. The next evening when the request was made that each should silently pray for the one thing which they most desired, she prayed for the conversion of her son, a thoughtless, busy man of twenty-two. Before the meeting closed, he rose in his place, and, asking for the prayers of God's people, said, "I cannot go away without having Christ with me." When he went away a Christian was with him.

One day I visited the wife of one of the men who had been converted. She was barely courteous, and her opposition to considering the subject of religion was unmistakable. Prayer was offered, during which she knelt. I left the house with great desire for that woman's salvation, and went to the home of a poor Scotch widow and her crippled Christian son. The story of the last hour was slowly told, and then the Bible laid upon a chair open to that passage: "Again I say unto you, that if two of you shall agree as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." All prayed, claiming in faith the fulfillment of the promise. That night the woman rose, asked for the prayers of Christians, gave her heart to God, and at the end of the service was presented to her husband, opposition all gone out of her heart and Christ come in. Tears of joy were in many eyes.

One evening a girl, an entire stranger in the place, visiting a friend for a day or two, came to the meeting. In telling her experience two days afterwards she said that she went to sleep the night before praying that God would give her a new heart. In the morning she was awakened by a thrill of joy wholly indescribable, and that day she had had a peace beyond expression. Her countenance was radiant.

A young woman came to me one Sabbath saying she wanted to ask my forgiveness. I asked her for what. She said she had told me a falsehood. You asked me one week ago if I thought I was a Christian. I said yes, fearing what you might say if I said no. The thought of that sin so troubled me that I could find no rest but in God's forgiveness, which I have.

I went to see a woman who met me at the door in apparent great distress of mind. She said she had been a Christian eighteen years, but her husband had bitterly opposed her in her religious life all

this time. I told her to have faith in God as an answer of prayer. She said she had been praying for that one thing all day. That night her husband, who did not attend the public services, was convicted of sin in his home upon his bed. He could not sleep. He was in an agony, and only found peace in asking his wife to pray for him, and asking God to have mercy on his poor misguided, wicked self. The next morning heaven's light shone into that home.

At one of the meetings six girls rose for prayers. Each exhibited unusual emotion and a deep penitence and bowing before God; all found pardon. At the close of the service they fell upon their faithful Sunday school teacher's neck in a transport of joy.

One man, nearly forty years of age, had been under conviction for some time, but confined to his home by a severe cold. One day his parson, after consultation with him on matters of business, rose to go, stopped a moment at the door, went back, went to the door again, went back a second time and could only say in his depth of feeling: "John, we have not said one word about the all-potent thing." That night the man awakened his wife to tell her of a great distress on account of his sins. She confessed to having the same feeling. A mother in Israel, living in the house, was called to the room. The prayer of faith from the Christian and the prayer of penitence from anxious and willing hearts was offered, and the next morning found the husband and wife on the way to the heavenly land.

LETTER FROM NEW YORK.

A striking illustration of the hard road that friends of moral reforms have to travel is seen in the experience of those who have long been urging the appointment of "police doctors" for the oversight and care of women arrested and held over night in our station houses. Every means that could be thought of has been vainly tried to bring about the change so obviously desirable. All have to confess the indecency and immorality of herding these untried temporary prisoners in the foul station house pens. Last month's grand jury made formal presentment of the nuisance, and urged the appointment of the proposed nurses. But the police authorities still oppose the movement, even as modified so as to ask for a trial of the plan with only two station houses for women and two matrons, at a cost of only about \$2,000. It is hard to draw out an audible reason for their objection, though privately it is whispered, "We don't want to be bothered with women around"—assuming that two women matrons would be more "bother" than twenty women prisoners. Perhaps they would under some circumstances. Two commissioners, however, did favor the trial of the experiment, but could not carry it. Two years ago the Legislature passed a bill authorizing the designation of one or more station houses for arrested women awaiting trial, and the appointment of two matrons for each, but Governor Hill vetoed it. It will come some time.

Under the care of Calvary (Episcopal) parish-house movement for workingmen was started on Christmas Eve. This has so many strong friends that it bids fair to succeed, though several attempts here have failed, and only one has had any thing like success. A large four-story building has been secured at Twenty-third Street and Second Avenue, and a few thousand dollars are raised for an outfit. On the lower floor is a restaurant, where a workman can get a cup of coffee and a substantial meal for twelve cents. Temperance drinks and nourishing food are to be sold and decently served at about the bare cost, but not at a loss. Over this is to be a workmen's social club, with well-warmed reading room, billiards, chess, checkers, and other games, without charge. The third floor may soon be occupied by young men ready for mission work among the poor of that neighborhood. Above them are the rooms of the steward and his wife, long accustomed to the management of a similar coffee-house in London.

An audience more significant in weight than in numbers, in the Broadway Tabernacle Chapel, heard Dr. Cobb's annual report of the Congregational Union on Thursday evening. As usual the genial secretary kept good his record by reporting a yearly advance in receipts and work. The receipts this year were \$155,530, larger by \$6,331 than ever before reported; houses of worship completed, 128, or 28 more than last year; parsonages completed, 47; churches contributing in 1890, 2,051, 270 more than in any former year. Dr. Taylor, president, and the other officers, were re-elected, and Dr. Cobb was appointed delegate to the London International Council. Addresses were made by Dr. Taylor, J. H. Washburn, Esq., Dr. Cobb and President Barnes of Fargo College, North Dakota.

The union meetings of the Week of Prayer have been attended fairly well as to numbers. To the thoughtful and devout they have been of unusual interest and profit. They have been led by Drs. John Hall, Taylor, C. B. Smith, Elman, Bishop Andrews, and Dr. Faunce is to lead the closing meeting tomorrow, when the subject will be The Family. Yesterday's meeting was made interesting by the topic The Church at Home, the exhibition of a map of a section of the city on which the religious condition of the people was indicated by ingenious means and by striking statistics. Drs. Schaffner and Strong appealed so effectively for the better spiritual care of the section described that a lady present offered \$1,200 for the support of a laborer for one year among them.

Instead of the usual essay or discussion on Monday, the Clerical Union, led by Rev. C. L. Merriam of Paterson, gave the hour to prayer. The members freely took part, and so profitable was the occasion that it was voted to hold such a session on the first Monday of each quarter.

The executive committee of the American Home Missionary Society, at its meeting this week, formally voted the postponement of the proposed annual meeting on the Pacific coast next spring. The London conference was found to have pre-empted many of the Society's best friends; the depression in business circles and other hindrances seemed to the committee, as they had seemed to others, sufficient grounds for the change of base. The meeting will be held, as heretofore, in Saratoga, and probably in the first week of June. The committee also confirmed the selection of Feb. 8 as Home Missionary Day.

Great joy has come to the liquor lords of this city by their friend Governor Hill's recommendation, in his message, of a revision of the excise laws. It needs no special spirit of prophecy to foresee what sort of a "revision" a legislature of his laws, nor what sort of work in the way of executing them will be made by the men who now control the legal and judicial machinery of this and some other large cities in the State. Our temperance forces have a decidedly dubious prospect just before them.

Under the auspices of the Brooklyn Institute, Mrs. Abby Sage Richardson is giving a course of lectures on English Novels and Novelists, in the Y. M. C. A. Building in that city. The lectures are given on Tuesday afternoons from Jan. 6 to Feb. 10.

Death has again suddenly broken in upon one of the busy working circles whose home is in the Bible House. Mrs. Anna R. Brown, who has been for nearly twenty years at the head of the Woman's Branch of the City Mission and Tract Society, died with almost no warning on Friday evening last, and was buried on Monday. With tireless devotion she has given herself to all manner of Christian work for helping the poor in the lower wards of the city, and wonderful success has crowned her labors. She was fruitful in ingenious devices for getting access to the classes to be helped. Her home for Christian workers has been a profitable training school for young women, who as Bible readers, nurses of the sick poor and helpers generally have done untold good. The day nurseries, in which the children of poor women are cared for while the mothers earn their daily bread, was chiefly her invention. Thousands of the poor and unfortunate will ever hold her memory precious.

Jan. 9. HUNTINGTON.

AT THE WEST.

The Week of Prayer has been observed in Chicago with even more than its usual interest. In our own churches the topics suggested by the Boston Ministers' Meeting were followed rather than those given by the Evangelical Alliance. The attendance has been good, in some churches large. The outlook for revivals is hopeful. Sermons were preached on Sunday with reference to the meetings during the week, and the ministers at their gathering Monday morning devoted their time to a consideration of the way in which the week could be used to the best advantage.

Professor Willcox, who has given the subject a good deal of thought, was the first speaker. He and all who followed him were in hearty agreement as to the value to the church of a week set apart for prayer at the beginning of the year, though several had a feeling that more and better use should be made of Passion Week in Lent. Nearly all had found in their experience that this week faithfully observed has either been the beginning of a revival in which unbelievers have been converted, or in which Christians have been greatly quickened. One brother said he thought we ought not to suggest the kind of blessing we are to receive, but to expect some blessing and be grateful for it whatever its nature. Another, and he one of the oldest pastors in the city, said that he had always observed the Week of Prayer, and had never failed to secure a blessing. It will be surprising if, when the results of this period of prayer are considered next Monday, they are not full of encouragement.

Society does not believe in prayer, or, if it does, it takes no pains to prevent its engagements from clashing with those of the church. Monday night came the Hebrew charity ball, to which tickets were obtained for ten dollars each, which netted about \$14,000—that will be given to the Jewish Hospital, the Jewish Training School and to the Fireman's Association. The ball was in the Auditorium, and was attended by all the Jewish world. Thursday night, at the same place, came the annual charity ball of the Gentiles, at which the wit and fashion and wealth and beauty of the city were present, and out of those pockets went into the coffers of charity not less, so it is said, than \$18,000. No one could imagine from the appearance of those at this ball that times were hard, or that banks had been failing and values shrinking almost everywhere.

One of the distressing things about the failure of S. A. Kean & Co. is the loss by Bishop William Taylor of Africa of more than \$14,000 deposited in the bank of his friend, and part of it collected by that friend, for the mission in Africa. There is some question whether this money comes under the head of ordinary deposits, so that in some quarters there is a feeling that Africa will not suffer even if the amount on a dollar paid to regular deposits is thereby lessened. This failure seems to look worse day by day. Although most acquit Mr. Kean of any intention to deceive, it is hard for his friends, and especially for his Methodist brethren, who have known him so long and honored him so much for his works' sake, to see how he could have ventured to carry on such an extensive business on so small a capital. There is no disposition to condemn in advance of the final decision of the courts, for Mr. Kean has for years given time and money without stint to Sunday school and church work in one of the least promising sections of the city. A good character ought to count for something when a man is under suspicion.

The Y. M. C. A. of the city is signaling the beginning of the new year by proposing to raise and build. The officers want a building fourteen stories high or near their present site. In addition to the half million their property is worth, this will require subscriptions amounting to half a million more. One-fifth of this sum has been promised, so there is hope that before the Columbian Fair opens the Y. M. C. A. will be in possession of an edifice suited to its work. The entire outlay will not be less than \$1,400,000. The rents

will make the structure profitable even on the plan proposed, and will eventually pay off the encumbrance placed upon it. It has been suggested that an arrangement might be made by which the interests of all the denominations should be centered in this building. Its position, Madison and La Salle streets, is central, and, as the money for the building and its support must come from the denominations, there is something to be said in favor of providing their representatives a home in its upper stories.

Through the generosity of Mr. Philip Schumacker of Akron, O., the W. C. T. U. has been enabled to open a training school in the methods and principles of its work. Pupils are instructed without any charge during the few weeks the school lasts for service in home, city and foreign missions. Rev. A. J. Gordon, D. D., of Boston, is now lecturing in Mr. Moody's Biblical Institute, and preaching on Sunday in the Chicago Avenue Church. At his first service last Sunday great crowds were present, and a deep impression was made. Great expectations have been cherished as to the beneficial results of this month's exchange on the part of Mr. Moody and Dr. Gordon.

The funeral of Emma Abbott, attended by Professor Swing and Dr. Thomas, was held yesterday afternoon at Central Music Hall. The numbers gathered to show respect for the dead singer were only a slight indication of the place held by the living singer in the hearts of lovers of music here. Chicago was in some sense her home. Here she was born thirty-six years ago. Here she will be temporarily buried, though it is understood that her body is to rest finally by the side of her husband's, Mr. Wetherell, at Gloucester, Mass.

A week from Sunday, it is reported, 150 knights of the St. Bernard Commandery will meet at the Emergency Hospital on the North Side and make a contribution of an inch square each of the cuticle from one of their arms; that it may be grafted upon the body of a fellow-comrade who has suffered from a cancer. Dr. Fener, one of our most eminent surgeons, will perform the operation. He gives it as his opinion that by this sacrifice the life of the sufferer can be saved. Whether it is or not, the readiness of these knights to come forward and allow the experiment to be tried is encouraging to those who have faith in humanity.

Salt Lake City has had a great boom. During the year 1890, 1,473 buildings were erected at a cost of \$3,344,789. The prospects for growth the present year are better than they were a year ago. With the exception of Seattle no city west of Denver has increased so rapidly in wealth and population as Salt Lake. As a sanitarium many think it will support a population of 100,000. To this add the mines and mountains, the agricultural interests of the surrounding country, the beauty and healthfulness of the situation, its accessibility, and it would seem as if the anticipations of its inhabitants for a very large place in this inter-mountain region were not extravagant. The Salt Lake Tribune speaks in the highest terms of the work done by the New West schools both in Utah and in Ogden.

Chicago, Jan. 10. FRANKLIN.

DR. VOSE'S QUARTER-CENTENNIAL.

By far the most notable event of this winter in religious circles in Providence has been the celebration by the Beneficent Church of the twenty-fifth anniversary of the pastorate of Rev. Dr. James G. Vose. In effect the exercises began on Saturday evening, when the treasurer of the congregation called on the doctor and presented him with a check for \$1,500, as a token of the affection of his congregation, together with a formal notice that his salary was henceforth increased \$1,000, making it \$5,000.

On the Sabbath Dr. Vose spoke in the morning on the aims which had guided him in his preaching and work during the last twenty-five years. He had remembered that the first object of the ministry was the preaching of the gospel, and he had ever emphasized the truths of man's lost condition in sin and the complete atonement offered in Christ Jesus. With these two cardinal truths he had also preached on all the great doctrines of the Scriptures in such form as to show the essential unity of truth and to draw Christians together. Courses of sermons have also been preached upon the Ten Commandments, the Beatitudes, The Words of Jesus on the Cross, The Petitions of the Lord's Prayer, The Resurrection, and The Messages to the Seven Churches. He had recognized the fact that both preaching and worship culminate in the endeavor to exalt the daily life, and he had labored for an advanced standard of piety among the people.

He expressed his appreciation of revivals and of special means and efforts to bring about conversions, while he regarded a high type of piety as the ultimate aim of Christian effort, and one, when attained, which would involve continual conversions.

In the evening Dr. Vose gave a summary of his work in the last quarter of a century. The whole number added to the church during his pastorate is 819, of whom 400 came on confession, and during that time it has lost 300 by death and 250 by dismission, and now has 685 names on the roll. In these twenty-five years the church has given \$100,000 to charities, besides large sums given by individuals. The Ladies' Society has sent out boxes to the value of at least \$10,000. The Sabbath school has given \$10,000 to help on the cause of the Master in other places. The growth of the church has been largely by conversions in the membership of the Sabbath school. The doctor has done much pastoral visitation, which has been greatly enjoyed by him and his people. He has attended 700 funerals, and officiated at nearly the same number of weddings. The weddings would far outnumber the funerals were it not for the rule not to marry those who were already divorced. He has baptized 200 children, and thinks the service has had a high value in its influence on parents and family life.

On Monday afternoon and evening Dr. and Mrs. Vose received the congregation and friends at their home. The Ministers' Meeting on the same day spread on its records a highly complimentary resolution in regard to Dr. Vose's twenty-five years' pastorate.

Major D. W. Whittle is conducting a series of union gospel services in Allegheny City, Pa., which are largely attended, many being unable to gain an entrance. Meetings are held every afternoon and evening

in the different churches, the pastors heartily co-operating in the movement.

LETTER FROM CLEVELAND.

Cleveland has had a great growth the past year. The new buildings at a two-thirds valuation stand at \$5,108,107. The street railroads, mostly electric lines, now operate 100 miles of single track inside the city limits. Almost all the religious denominations have made progress. The Methodists have paid off \$50,000 indebtedness on their churches. The Presbyterians, who are the wealthiest denomination, have dedicated two new buildings. One of them is the Woodland Avenue Sunday school edifice, which has a seating capacity of 1,600, cost \$30,000, including the furnishings, and is a model of its kind.

The Congregationalists have been active and aggressive. Perhaps the most important addition we have made is that of the Bible Readers' School for the education and training of young women among their own people, the Bohemians, Poles and Hungarians. The home has sufficient room for about thirty inmates, and includes a gymnasium under its roof. The entire cost, including the land and furnishings, has been about \$11,000, and the building was dedicated free from debt New Year's evening. Addresses were made by Miss Clara Hobart, principal of the school, Rev. Drs. Schaffner and Leavitt and others, and prayer was offered by Rev. J. G. Fraser, D. D. Mrs. Charles Merriam of Springfield, Mass., and Mr. E. W. Mesick of Elkhart, O., were also present. Dr. Schaffner, his faithful co-laborers and the Bohemian Board deserve great credit for their courage, faith and devotion to this important work.

The influence of this Bible Readers' School extends already to Toledo, Chicago, St. Paul, Iowa City, Wahoo, Neb., St. Louis and Pittsburgh, Pa., where its pupils are doing successful service in a new and very different field of labor. In a recent large gathering of friends invited to visit Mr. Moody's institute in Chicago, he said that "what the churches want is a force of visiting women, who will go from house to house with the gospel, giving it to women with little children and brutal, drunken husbands, and going not once or twice, but a dozen times, until the desired results are reached." This is precisely what the Cleveland Bible Readers' School is training young women to do for the foreign population.

NOTES FROM THE CAPITAL.

By one of those freakish legislative movements which are common enough in American politics, but which never lose their charm of apparent novelty, the entire program of operations in the Senate was changed last Monday. On motion of Senator Stewart of Nevada, and by the combined vote of the Democrats and eight Western Republicans, the elections bill was laid aside and the caucus financial bill was taken up. The maneuver was an entire surprise to the bulk of the Republicans and to the public. The financial bill in its original form was not objectionable to the majority, but Senator Stewart immediately offered an amendment providing for the free coinage of silver, and the battle was at once joined on this important issue and has raged fiercely ever since.

If the bill as amended should become a law, any one having a lot of silver material of any sort—old coins, plate, bars, bullion, etc.—could take or send it to the mint, and there demand and receive payment for it in United States gold or legal tender notes at the rate of \$1.29 per ounce, on the basis of a certain degree of fineness, of course. In other words, it would put gold at a corresponding premium. The price of silver at the mint is established by ascertaining the ratio between the number of grains of silver which this bill intends to make interchangeable for a dollar in gold—371 grains—and the number of grains in the dollar on the gold standard—23.22 grains. Or, to put it in another form, the United States would offer and advertise to the whole world to pay a dollar in gold for 371 grains of silver, the market price of which is at all times anywhere from ten to thirty per cent. below par in gold.

The bill is earnestly opposed by the conservative element in Congress and in the business community, because it is feared that the results of such legislation would be disastrous to the country. It would make an entire change in the standard of values, unsettle trade, vitiate existing contracts, demoralize gold, contract the currency by retiring gold coin from circulation, raise the prices of all imported goods, and throw the balance of trade against us. This country would be obliged to take all the silver offered from any and all sources, in fact would have to purchase the world's product of silver at a certain fixed price, and that the highest price offered anywhere would make an entire change in the standard of values, unsettle trade, vitiate existing contracts, demoralize gold, contract the currency by retiring gold coin from circulation, raise the prices of all imported goods, and throw the balance of trade against us. This country would be obliged to take all the silver offered from any and all sources, in fact would have to purchase the world's product of silver at a certain fixed price, and that the highest price offered anywhere would make an entire change in the standard of values, unsettle trade, vitiate existing contracts, demoralize gold, contract the currency by retiring gold coin from circulation, raise the prices of all imported goods, and throw the balance of trade against us. This country would be obliged to take all the silver offered from any and all sources, in fact would have to purchase the world's product of silver at a certain fixed price, and that the highest price offered anywhere would make an entire change in the standard of values, unsettle trade, vitiate existing contracts, demoralize gold, contract the currency by retiring gold coin from circulation, raise the prices of all imported goods, and throw the balance of trade against us. This country would be obliged to take all the silver offered from any and all sources, in fact would have to purchase the world's product of silver at a certain fixed price, and that the highest price offered anywhere would make an entire change in the standard of values, unsettle trade, vitiate existing contracts, demoralize gold, contract the currency by retiring gold coin from circulation, raise the prices of all imported goods, and throw the balance of trade against us. This country would be obliged to take all the silver offered from any and all sources, in fact would have to purchase the world's product of silver at a certain fixed price, and that the highest price offered anywhere would make an entire change in the standard of values, unsettle trade, vitiate existing contracts, demoralize gold, contract the currency by retiring gold coin from circulation, raise the prices of all imported goods, and throw the balance of trade against us. This country would be obliged to take all the silver offered from any and all sources, in fact would have to purchase the world's product of silver at a certain fixed price, and that the highest

WASHINGTON SILHOUETTES.

BY KATHARINE M. QUINN.

A residence at the nation's capital brings clearly before us different traits exhibited by the people of our country. Washington harbors persons from every section of the United States, representatives from foreign courts, and natives of many a land. You pass on the street the typical Yankee and the next instant the son of some old Southern family. More to my present purpose, however, one sees through of negroes passing to and fro, and remembers that they have homes and families, desires and ambitions. Silhouettes are "representations of the outlines of objects filled in with black"; so Webster says. A few pencillings of what I saw in Washington relating to "that cullid population," as our cook used contemptuously to call them, unimpaired of the fact that she was also of dusky hue, may answer this definition.

A lowering wintry day when everything looked cold and cheerless. Was it a flash of light that passed? No; only a little child in scarlet cloak and hood trimmed with fluffy white, out of which shone a pair of very black eyes as the owner ran merrily to school. We smiled back at the little maid; but when the brightness had faded away and the grayness was about us again, we thought of the future of the pretty child, who showed scarcely a trace of her African blood and yet enough to bring against her the inevitable prejudices.

In contrast to our Red Riding Hood is a grizzled old man whom we often met coming home from his day's labor. His black face had a pathetic look, and he used wearily to pull the ragged, faded, blue army overcoat closer about him. The buttons of the garment, tarnished and battered, were still on the garment. Here and there were patches of gray, and we wondered if the Union blue and Confederate gray were met together on a poor old negro.

I wish you could have made the acquaintance of our little "second girl," "Mandy." She was a bright child of about fourteen. Her hair—should I say wool?—was braided in ten or fifteen braids, then there were hairs plinned down to her head, giving it the appearance of being covered with many intersecting railroad tracks. She had few opportunities for advancement, but she took all that she could get. Mandy used to run up and down stairs all day long at every one's beck and call, and then went to evening school because she wanted to "learn something and be somebody." She honored her mother, and was proud of the way she had been brought up. One day, while dusting, she said to me: "I've had good bringin' up. My mother taught me to call people ladies and gentlemen." I thought she had learned her lesson thoroughly when, a little later, I heard her telling our landlady that the "ash gentleman was below." Generally she was as merry as a cricket, but about Christmas time she seemed a little sober.

When asked if she expected much at home, her quietly sad reply was: "Oh, we can't have Christmas at our house—there's too many chilluns!" She learned what Christmas meant at the colored church on a block or two from President Morton's residence. Poor little Mandy, with all her hopes and ambitions!

Horse cars are very entertaining places. One can see so many amusing things. In the early days of horse cars there were separate cars for blacks and whites. The blacks were never allowed on a car belonging to whites; yet the system had to be given up because, if a white man was in a hurry, he would jump on a colored car, instead of waiting for his own. This finally made so much confusion that all cars were thrown open to black and white alike. The attitude of some riders in Washington street cars toward the colored people makes us wish that a remark of Sjoerner Truth might be quoted to them. A white woman suddenly expressed her disgust at the presence of the old colored woman. The ready-witted Sojourner said: "Laws a' massy, lady, don't yeh fret! Street cars is for common people to ride in. Quality people alls ride in their carriages."

In Washington horse cars we do not hear, as in Boston, "One more seat on the right." The conductors are generally discreetly silent. Few persons will crowd themselves for a negro. Once we were in a car which was rapidly filling up when a young girl entered dressed quietly and neatly, and seemed ladylike and refined. Her arms were full of school and record books, which implied that she was a teacher. She stood for a few moments in the aisle, swaying at every jolt of the car, for the books did not admit of her holding on by the strap. There were plenty of men in the car, but they could not be expected to rise for a tinted face, even though it were nearly white, and its owner weary and heavily laden. Just before we reached two ladies taking up altogether too much room. Perhaps my Northern blood and the spirit inherited from a father who served his country made me rash, for I said, "If you two ladies will be kind enough to move down, and occupy only your share of the seat, I think there will be room for the lady who is standing." The stare with which they surveyed me from head to foot was not complimentary, but they moved down.

We had a good chance to observe the daily life of some of the "darkies," for back of us was an alley filled with colored families. Things are intermingled in Washington. From our front windows we saw the flames which came from the windows in the sad burning of Secretary Tracy's home. Apropos of this intermingling, a friend of mine heard a colored man say, "Washington is a nice place, fer de cullid people can live down de wells." We tried to discover the name of the alley, but our black Sophy said, "Whisky Alley more likely." Many were the quarrels that went on in that alley.

We used to watch the children out at play. They seemed happy and contented; but they were too young to know the difference it would sometimes mean to them that they were black instead of white. "Old Cath'rine" was a well-known character of the alley. There never was a fight but Cath'rine was on hand to watch, with arms akimbo, and I regret to state that she occasionally joined in. Lazy she certainly was, for at all hours of the day she might be seen leaning on a broomstick, either talking and laughing with some of her cronies, or scolding the "young uns" for some fancied slight put upon her importance. "Old Cath'rine's" reputation was not of the highest, I will confess, and yet the gray-haired old woman, who must have been a slave in her youth,

seemed a power in that little alley community. A power, however, not for good, but for evil. Whisky was suspected in her cabin, "fighting whisky" they called it. Yet can we be hard on her faults when we think of the training of her race? She hated the "whites" with a deadly hatred. "Pore white trash" she called us. Yet methinks "Old Cath'rine" had some reason for her hatred. I doubt if she had received much kindness.

Our Sophy was a very different specimen. Sophy's father had been a slave and she was brought up on a plantation, and she was "Topsy-like" in many things. One minute she would be dancing around and talking in high glee, the next she would be very thing but grumbles from her. She was thoroughly faithful and honest. She would neither read nor write, and would not try to learn. "I'm nothing. I couldn't learn. It's no use to try," was the reply she made to all offers of teaching. But, despite the lack of book-learning, there was some native brightness about Sophy. Many a chance phrase which we had dropped would sometimes be aptly quoted by her, though often she got long words wrong. Opposite us was a convent, and Sophy insisted on confusedly calling the sisters the convicts. In thought Sophy was always suffering under some disease. Sometimes it was "a miz'y in de back," but more generally it was rheumatiz. She was afraid she would have "barnacles" on her neck. Skillful inquiry discovered that she meant "carbuncles."

She was sure that a little boy in the house had the "vice-seek-us dance," simply because the child was lively and ran around a good deal. The same small boy's behavior "morrified" her. Whisky was her "cure-all." She solemnly informed me that "whisky saved more men from dying of amonias than it ever hurt."

Superstitions she was, like so many of her race. Some of us went through a part of the Tracy house a week or two after the disaster. "Yeh didn't really go in?" she said, with a look of horror. "Yes; why not?" "Why, think of the ghosts! All those people dyin' in there! I'd be frightened to death!" and I really think she would if condemned to spend an hour alone in the blackened, deserted room. Sophy was going to take us under her wing to a revival meeting in "Old Cath'rine's" church, but the "miz'y in de back" struck her, and we lost that privilege.

These recollections might be greatly extended. They all lead to the wish for the day when descriptions of the negro will not be "silhouettes" but photographs, with high lights and delicate shadings.

STEREOTYPED EVANGELISM.

BY REV. DWIGHT M. FRATT, PORTLAND.

The evangelist is a special preacher of the Word, and because of this special ministry has need of special endowments and equipment. The man of average ability may succeed admirably in the regular pastorate, but as an evangelist he becomes a failure, inasmuch as the work of a true evangelist is larger in its relation to the churches than that of the individual pastor, and thus demands the largest intellectual and spiritual capacities. The success of Mr. Moody, Dr. Pentecost and Rev. B. Fay Mills is due to a profound and scholarly grasp of truth coupled with remarkable spiritual power in its presentation. Such men can stand on a central platform in a large city and lead the churches of all denominations in union work through a successful revival campaign, because in Biblical scholarship, brain power and spiritual attainment they are qualified to occupy this central and commanding position. Their success has attracted many men of zealous spirit into the evangelistic field who have ultimately been a detriment rather than a help to the cause. The term "revival" has thus been brought into disrepute.

The writer of this article believes most heartily both in evangelists and in revivals, but so much of the cheaper grade of work is being done by men unqualified to represent both that some of the defects of their work have become very apparent.

1. In no field of Christian work has the temptation to copy methods been so great as in that of the modern evangelist. Mr. Moody has countless imitators in style and manner. So true is this that there has come to be a stereotyped evangelistic intonation. The effort to reproduce the spiritual element attained by men of recognized power is often apparent in a peculiar accent which, because of its lack of originality, suggests even in the most devoted men an element of insincerity. The thing is not real. It lacks life, and consequently, even though a fair reproduction of the original, is wholly wanting in power.

2. There has also come to be a stereotyped method of conducting revival services. The original was successful because it was original. But the imitation fails to secure large results for no other reason possibly than that the multitude are often made painfully conscious of the imitation.

3. This tendency to imitation shows itself, however, more offensively in the method of presenting truth. For example, there has come into very general vogue a perverted use of the Bible text-book. A profound and comprehensive student may find in its classification of topics and references the deepest philosophies of truth, and a continuity of thought which compasses the entire theme under consideration; but without this scholarly analysis and synthesis the text-book method becomes a wearisome routine, and the refuge of a mind lacking originality and grasp of thought. Already in our revival work, and Y. M. C. A. work as well, the ordinary Bible reading has become a commonplace and stereotyped affair, not suited to build up either intellectually or spiritually.

4. Again, the ordinary evangelistic sermon is cut according to an old and well-worn pattern. A few leading thoughts are indicated, and without any growth of argument, or unfolding of profound spiritual laws and conditions, these catch-words are simply made pivots on which to hang illustrations. While Mr. Moody is profuse in illustrations, his great power lies in the logical unfolding of Scripture truth, and his illustrations never degenerate into mere story-telling.

The man of average ability, however, cannot adopt the great evangelist's style without falling into these errors. It was the writer's privilege years ago to listen to Mr. Moody for four consecutive weeks of revival preaching. The striking illustrations then used have been heard over

and over again from other evangelists, until they actually make the truth presented unpalatable.

5. Again, the evangelist must be a man of keen spiritual discernment, able to place himself in intelligent spiritual connection with men of every class and condition. That which will win a soul from the slums may drive a person of delicate sensibilities away from saving truth. The injury done to the spiritual life of communities by a bungler is often incalculable.

6. We need evangelists. They have taught the ministry much as regards the spirit and method of successful work, and have stimulated the churches to more intelligent Bible study. But we only need men in this field (except occasionally as assistants in individual churches) who are of recognized spiritual power, and of special attainment in a knowledge of God's Word. To multiply evangelists indefinitely is to bring the cause of revivals into disrepute. Every decade makes greater demands upon the preacher of the gospel. The evangelist ought not only to keep abreast of the age but in advance of it. He should be a man of large ideas—spiritually and profoundly intelligent through a knowledge of the "deep things" of God. His mission is to organize work on a large scale. To untie a lift a large number of churches to a higher spiritual life is a God-given privilege. To work among them and fail to do it is a grave responsibility.

NOTES FROM GREAT BRITAIN.

BY REV. D. BURFORD HOKE.

You will see by our new Congregational Year-Book that in one respect we have taken a hint from your own, and for the first time published a full necrological table. It gives a list of Congregational ministers in Great Britain and colonies who have died during the present century, and indicates, more or less, where biographical notices may be found. In the portrait which accompanies the volume you have a good representation of our honored friend, Dr. Hannay, while in the biographical section you will find the story of his life from the pen of Rev. R. T. Verrall, who was for many years associated with him in the bond of friendship and in the fellowship of service.

Our church statistics are by no means so complete as yours, but in England and Wales we have 4,589 churches, branch churches and mission stations, affording accommodation for 1,647,500 persons. We have also 2,732 ordained ministers, of whom 2,115 have charges. In Scotland there are 101 churches, in the Channel Islands 11, and in Ireland 23. This brings up the total to 4,730. The British colonial report, 71 churches. During the year 1890, 40 new chapels and 18 new schoolrooms were opened, while foundation stones were laid of 15 chapels and 7 schools. In London there are now 259 churches, all of which, with nine exceptions, are associated with the London Congregational Union. There are also 180 mission rooms and preaching stations.

The returns of the Baptist churches, as given in their official hand-book, show 3,781 places of worship in the United Kingdom, of which 2,776 are in England, 742 in Wales, 129 in Scotland, 29 in Ireland, and 8 in the Channel Isles. They afford accommodation for 1,223,526 persons. On their communion rolls there are 300,163 members, including 1,874 ordained pastors and 4,000 local preachers. These figures include an approximate estimate of the membership of those churches which have failed to send in their returns. The largest church membership is that of the Metropolitan Tabernacle. Though it only seats 4,880 persons, yet it has 5,354 communicants, a large number of whom must be associated with its 26 mission stations. In its Sunday schools there are 8,513 scholars with a staff of 644 teachers. Interesting statistics are also furnished of the denomination throughout the world. Of course the United States leads the way. The returns to the close of 1889 make a grand total of 42,650 churches, with a membership of 3,739,000. Compared with the returns made seven years ago, there is an increase in round figures of 11,000 churches and 1,000,000 members.

In London the Baptist churches are next numerous to those of the Congregationalists, for they number 393, and afford accommodation for 150,364 persons. Outside London there are more churches and a larger membership in Glamorgan, Wales, than in any other county of the United Kingdom.

A few days ago the English committee which has charge of the International Council arrangements met under the presidency of Dr. R. W. Dale. There was a large attendance. It was the first time it had met since the removal of our standard bearer, Henry Martyn Dexter and Alexander Hannay. The question was raised, by a letter from an absent friend, whether it might not be well to postpone the Council for a time, say for one year. But the opinion was otherwise, and the committee went forward with the arrangements. Dr. Dale was requested to convey to American brethren, through Mr. Hazen, the deep sorrow with which friends in Great Britain heard of the news of Dr. Dexter's death. It was also agreed to ask Dr. Mackennal to act as secretary for the British committee in place of Dr. Hannay, and it is to be hoped that he will consent to render a service which was unanimously requested. Few, if any, alterations have been made in the programme, and at the next meeting it will be completed so far as the readers of the papers are concerned.

No decision will probably be made until the annual assembly in May as to the successor to Dr. Hannay in the secretariat of the Congregational Union.

With the new year Rev. W. F. Clarkson enters upon his duties as secretary of our Church Aid and Home Missionary Society. He leaves an important pastorate at Birmingham, and only a high sense of duty would have led him to make the sacrifice which the secretarial life involves. No more important question presses upon British Congregationalists today than is involved in its home mission work. Mr. Clarkson is a strong antislavery man. His first efforts will have to be directed to the augmentation of the central funds, and he already foresees the success of his appeal; for he believes that Congregationalists who have been so generous in their support of "General" Booth's scheme will not be less generous in helping those who have such clear claims upon their sympathy and aid.

There is a somewhat divided feeling as to the "Darkest England" scheme. The Baptist churches in London, for instance, do not view, as a rule, the proposal with favor. Mr. McCree, who for more than thirty years has lived and labored among the poor in the most destitute parts of this great city, regards the £30,000 asked for annually as far too small a sum to carry out the scheme in any proportions likely to be useful. He maintains that other workers will be deprived of their resources and of their special fields of usefulness. Only this week a member of the Ragged School Union Committee, which the late Lord Shaftesbury founded, told me that his work is greatly hindered by the lack of funds, and that appeals for help are met by replies saying that all help is being sent to the "Darkest England" scheme. Yet few societies better deserve help than our Ragged Schools. Last year there were nearly 45,000 scholars in these institutions in London alone. On the other hand it is only fair to say that the "Outcast London" movement, which owes so much to Rev. Andrew Mearns and Mrs. Mearns is not being neglected. Up to the time of writing, its receipts are £500 in excess of last year.

I should add that "General" Booth is as convinced as ever of the success of the scheme. Writing to Dr. Clifford, he says that he continues to receive from the public of every shade of opinion and of every phase of Christian belief, and from that portion of it which, unfortunately, professes no particular belief at all, assurances of sympathy with the work, together with liberal promises of support. He adds, "The information I am receiving from practical men convinces me more fully of the accuracy of every calculation I have made, and assures me of the fulfillment of every hope that has been raised."

Memorial Hall, London, E. C.

PASTORAL TEACHING.
BY REV. EDWARD S. PARSONS, GREELEY, COLO.
Preaching is in large measure teaching. But is the teaching work of the pastor done when he steps down from the pulpit? The ignorance of the body of the people on a vast number of subjects, knowledge of which could vitalize and strengthen Christian faith, is a witness that his work has just begun. The membership of our churches as a whole know very little of true Biblical interpretation and its modern methods, of church history, of the elements of a scientific Christian theology, of the historical growth of the Bible. Two years ago, long after Strauss's battle-shield had disappeared below the horizon of scientific criticism, it would have struck the shores of the critically uneducated Christian as a common item in Europe, and what a common item it made! The real cause of the terror that seized some pulpits and many Christian hearts was ignorance of the present state of scholarship in regard to Christian evidences. Many a pulpiter broke out in denunciation of the book that should have helped make its influence impossible by previous popular education in Christian evidences. One of the strongest allies of unbelief is church ignorance of the strength of the Christian position. The pastor has it in his power to enlighten this ignorance, and thus to lessen the power of opposition to Christ and deepen the faith of Christian believers.

Convinced of these truths, the writer conducted a class through a study of this kind last winter. The subject of Christian evidences was investigated, as that was naturally suggested by the state of prevalent thought. An almost perfect text-book was ready, Fisher's Manual of Christian Evidences, fully abreast of the times, pervaded with the scientific spirit, candid, truth-loving and without inexpressive enough to be in the hands of every student. The teacher endeavored to amplify and enforce the arguments of the chapters by an outside study of such books as were within his reach in a Western country parish, and whenever there was an opportunity he brought the student into direct contact with the writings of the early church fathers. The frankest discussion was invited and secured at most of the meetings. No objection was treated as trivial; no view, however skeptical, refused admittance to the discussion. "Let truth and falsehood grapple; who ever won truth put to the worst in a free and open encounter?" was a motto frequently reiterated.

About twenty regularly attended the meetings, and their attention and mental activity were fresh and vigorous to the close. Of course the whole church was not reached, but the influence of the class touched and molded many inside and outside the church membership. One of the choice young men of the town, who had been under skeptical influence and had drifted far from Evangelical belief, said to me, after a few of the sessions were past, in such a way that I knew Christian belief was crystallizing in him, "Professor Fisher carries too heavy guns for me." I believe that Professor Fisher's candor and his statement of facts that could not be disputed have carried that young man's mind and life for Christ. The faith of others, I know, was strengthened and purified.

This is only one avenue of pastoral teaching. Many others are open, even to keep a pastor busy during every winter of a long pastorate. Professor Harper's inductive studies can be used effectively by any one who wishes to give his people true principles of Biblical interpretation. Other lines of teaching have been suggested. They will require work on the part of the pastor, but they will be fruitful for him as well as for his people. They will give definiteness to his student life, and prove a prolific source of sermon material.

OUR OWN PROBLEMS IN GERMANY.
We have from Rev. Guido Roscard, pastor of the Presbyterian church in Osnabrück, the following communication relative to the recent change of court preacher at Berlin; and his views, it will be noticed, differ somewhat from those expressed in a recent article by Professor Schodde.

Professor Schodde does well to emphasize especially the dangers of Roman Catholicism. But he seems to me to arouse our fears unnecessarily in regard to what he calls "the court preacher crisis." Allow me to throw a little light on this subject as I have gathered it from the best German religious papers. The facts in the case are these: Dr. Kügel, the superior court preacher, was taken suddenly ill in October while delivering the funeral oration at the burial of Mrs. Hengstenberg, widow of a former court preacher. A vacation was granted him which is to extend through the coming winter and spring. The nuptials of Prince Adolph of Schaumburg Lippe and Princess Victoria were approaching. Naturally it would have fallen to Dr. Stöcker

or Dr. Schrader to officiate, but the dowager Empress Victoria, mother of the bride, is decidedly opposed to Dr. Stöcker's political views, and would not consent to see him officiate at the wedding of her daughter. Accordingly, the Emperor appointed Dr. Dryander to take charge of the marriage service. This action Dr. Stöcker considered an insult to himself, and rightly so, and he at once sent in his resignation which was speedily accepted. Dr. Schrader felt that he, too, had been insulted, and also resigned, and his resignation was accepted. Dr. Dryander was then promoted to the position of superior court preacher.

These are the facts in the case. Now what is the significance of these facts? It was natural, in the first place, that the young Emperor should promote Dr. Dryander to the high position both because he thereby respected the wishes of his own mother and because he himself has for years been acquainted with Dr. Dryander. Dr. Dryander was formerly pastor of the church at Bonn, and the Emperor, while a student at the University of Bonn, often heard him preach and is said to have admired him greatly. Dr. Dryander is very orthodox, and belongs to the conservatives. He has no liking whatever for liberalism or for rationalism. He does not lean that way at all. He is a leader among the orthodox, and I have it from good authority that the orthodox conservative party rejoice in his promotion and considers it a good and hopeful sign. These facts I feel bound to make known partly because of my own regard for Dr. Dryander, from whose writings I have gained much help, and partly because some who are interested in these things may be quieted and comforted thereby.

A NEW BIBLE NEEDED.

If the restoration theory be true—if all men and devils are to be restored—we shall want a new Bible to tell us so; or, if we are not to do violence to our understandings, and all the rules of language, new light from heaven to enable us to read the old Bible with correct and true theory. We should read something like the following: The chaff, by being burned up with unquenchable fire, is converted into good grain. The corrupt tree, bearing evil fruit, by being burned up with fire and burned, becomes a good fruit-bearing tree. The fruitless vine branches, when burned in the fire, bear much fruit. The tares are changed in the furnace of fire into wheat. The man who has been thrown away, become wholesome and good. The house built upon the sand, by being washed away, is raised again from its ruins and stands firm and fast forever. He who, in a cowardly manner, saves his life in this world, and loses it in the next, shall find it again all the same. Those who deny Christ here, and are by Him sent at the judgment, yet will He condemn and bless. The man who has the wide gate and broad way of destruction will find, ultimately, to be the way of salvation. The blasphemers of the Holy Spirit will all be forgiven in the world to come—Christ's solemn negation notwithstanding.

The wicked vine-dressers, who are miserably destroyed, shall have their vineyard restored to them again. The King, in destroying those who murdered the messengers sent to invite to the marriage of his son, and burning up their city, made them worthy to sit down at the marriage dinner. The wicked, the wicked, of perdition, or wrath, and of the devil, become the sons of God and heirs of glory. The wicked servant that was cut in sunder is healed and rewarded like the faithful. The door that was shut, and which was to be opened again, and the virgin will be admitted to the second sitting down. The unprofitable servant, who was deprived of his talent and cast into darkness, the other seems to break the foulest air without a weakness or a taint, I seem to see a clear fulfillment as the world can show that which Jesus said: "This sign shall follow them that believe. If they drink any deadly thing, it shall not harm them."—Phillips Brooks.

TESTIMONIAL TO DR. DEXTER.
LONDON, Dec. 22, 1890.
My Dear Mr. Hazen: At a meeting held on Wednesday, Dec. 17, of the English Committee for the International Congress, I was directed to convey to you an expression of the deep sorrow with which the committee had heard of the death of Dr. Dexter. To several of the members of the committee Dr. Dexter was personally known; and to them his death is the loss of a friend whom they greatly loved and greatly honored. But even those who did not know him are conscious of the immense loss which is indicated by his death—not only on the Congregational churches of America, but on Congregationalism in this country and throughout the world.

In his knowledge of Congregational history and of Congregational literature he has left, as we know, no doubt behind him either in America or in England, and his grasp of the principles of Congregationalism was singularly firm and tenacious.

To us he was also conspicuous for his fidelity to those great spiritual truths which are the spiritual relations between all Christian men and Christ, of which the Congregational polity is in our judgment the highest organic expression.

But while the loss falls upon us as well as upon yourselves, we know that you will miss him most keenly. You lived with him and worked with him. His energy, his gentleness, his high-mindedness, his large knowledge, his resources and his inextinguishable loyalty to Christ have made him a force in your Christian life and work that could hardly be measured. We sympathize deeply with your reverence for his memory. We trust that among your younger men there may be some to whom his death will be a solemn appeal to continue his special form of service to Christ and to Christendom. I am, my dear Mr. Hazen, yours faithfully,
R. W. DALE, Chairman of Committee.

TRUTH AND LIFE.

"Is looking downward that makes one dizzy."—Browning.

No man ever prayed heartily without learning something.—Emerson.

A holy act strengthens the inward growth. It is a seed of life growing into more life.—Robertson.

If a man be faithful to truth, truth will be faithful to him. He need have no fears. His success is a question of time.—Professor Phelps.

As stones moistened by the rain do not become soft, so the promised righteousness and salvation are prevented from reaching unbelievers through their own hardness of heart.—Calvin.

No soul can preserve the bloom and delicacy of its existence without lonely musings and silent prayer, and the greatness of this necessity is in proportion to the greatness of the soul.—Canon Farrar.

TOPICS AND READINGS.
PRAYER MEETING TOPIC.
Jan. 12-24. THE REACH OF RELIGIOUS INFLUENCE. 1 Cor. 12:12-27; James 5:16-20. (See editorial article, *Forward*, page 3.)
Y. P. S. Q. E. Jan. 25-31. The Continual Renewal of Strength. Isa. 40:23-31. (See editorial article, seventh page.)

DAILY BIBLE READINGS.
Jan. 12, Sunday. Luke 12:13-34.
Jan. 13, Monday. John 14:1-27.
Jan. 14, Tuesday. Matt. 19:1-22.
Jan. 15, Wednesday. Luke 18:1-34.
Jan. 16, Thursday. Matt. 23:1-39.
Jan. 17, Friday. Acts 24:10-27.
Jan. 18, Saturday. Deut. 30:11-20.

THE TOPICS AND READINGS for the whole year may be found in the *Y. P. S. Q. E. H. B. D. BOOK FOR 1891*. Price 4 cents; 100 copies, \$1.25.

smoke of their torment goeth not up forever and ever; for the tree of life, whose leaves are for the healing of the nations, stands on the banks of the lake of fire and brimstone; and this lake itself becomes the river of the water of life to all mankind!

If the restoration theory be true, surely we have a right to expect that the Scriptures would have spoken of it clearly and distinctly; but no writings could more effectively have concealed the truth than they have done in this case. Poor children of earth! the Holy Spirit, given to guide you into all truth, has only misled you on this most vital truth!—*Christian Intelligencer*.

LIFE AFTER FORTY.

The best half of life is in front of the man of forty, if he be anything of a man. The work he will do will be done with the hand of a master, and not of a raw apprentice. The trained intellect does not see "men as trees walking," but sees everything clearly and in just measure. The trained temper does not rush at work like a blind bull at a haystack, but advances with the calm and untroubled pace of conscious power and deliberate determination. To no man is the world so new and the future so fresh as to him who has spent the early years of his manhood in solving its functions and its environmental problems of science and life, and who has made some headway toward comprehending them.

To him the commonest things are rare and wonderful, both in themselves and as parts of a beautiful and intelligent whole. Such a thing as staleness in life and its duties he cannot understand. Knowledge is always opening out before him, and his wide experience and more commanding insights. If he be a doctor he finds, for example, that the fresh study of one of the organs of the human body yields a pleasure and an enlightenment which it never yielded before; he sees the wonders of minute structure with new powers of comparison; he marks the relations that subsist between different organs with fresh comprehension and delight; he sees the possibilities of development and of restoration which never struck him in his earlier studies; the various parts of the body, and the whole of the organism in relation to its powers, its functions and its environment, constitute a miracle, the wonderfulness of which knows no end. The pleasure of growing knowledge and increasing power in its peculiar field of work makes every year of his life happier and more hopeful than the last.—*Hospital*.

A REMARKABLE MAN.

The following is a eulogy which any man might covet. It is from a long article in the *Cincinnati Christian Advocate* on Dr. John Davis of that city, a representative physician and a Methodist, recently deceased:

He was never surprised into rudeness. Gentleness, flowing in exquisite courtesy, was the characteristic of his manners. Little children would pluck his coat as he passed for the sake of the smile and kind word they were sure to get. He was as polite to the friendless girl as to the society belle. He never went into a drug store for a prescription without brightening the clerk's heart by his coming.

But he was lion-hearted. "He could be a Daniel in Babylon as readily as a saint in Jerusalem." So, in long service on the school board, he never quailed before a wrong that was to be righted, and as president of the Board of Order League he asked his supporters only to follow where he led.

THE CHRISTIAN IN POLITICS.

Two men go into politics. One of them wants office; the other wants honesty in government, faithfulness to national obligation, the preservation of the public purity and credit. What shall be their personal fate, the fate of their personal characters there, in the political turmoil? One of them has no faith. His faith that sends the other where perhaps his feet half refuse to go. According to their faith so it is to them. And when, while one man sinks from depth to depth of unscrupulous selfishness and shrewdness, corruption, the other seems to breathe the foulest air without a weakness or a taint, I seem to see a clear fulfillment as the world can show that which Jesus said: "This sign shall follow them that believe. If they drink any deadly thing, it shall not harm them."—*Phillips Brooks*.

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The present U. S. Govt.

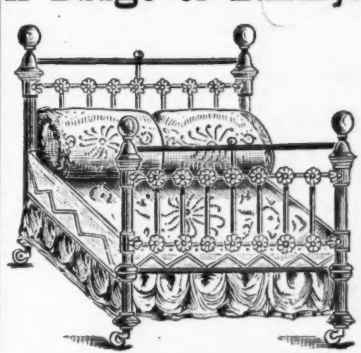
Chemist says:

"Cleveland's Superior

Baking Powder is absolutely free from ammonia, alum, lime and other adulterants."

A. H. Woodward

A Badge of Luxury.



Say what you please, a Brast Bedstead

THE CONGREGATIONALIST

BOSTON THURSDAY 15 JAN. 1891

A Sunday school class is to the teacher what the parish is to the minister. The teacher is truly an under shepherd, and the cure and the care of souls are committed to him. None of us realize fully the opportunity and the privilege connected with this position. A teacher who loves his pupils, who knows the Bible, whose life illustrates his teaching, exerts an influence which can never be measured by any human standards. Do you go to your class, teacher, with this solemn joyous thought ever fresh in your mind? If so, another year of Sunday school work will bring you rich rewards.

The case of Rev. Howard MacQuarrie, who was tried at Cleveland last week by an ecclesiastical court of the Episcopal Church, has attracted wide attention outside the immediate body whose representatives will soon pass judgment on his vagaries. In his recent book, *The Evolution of Man and Christianity*, as well as in his defense last week, Mr. MacQuarrie expresses his disbelief in the birth of our Lord from a virgin and in His bodily resurrection. He still claims a right to be included within the pale of the Episcopal Church, which perhaps is as tolerant of departures from accepted standards as any Evangelical body. But it is hardly possible that a man who tears out of the Apostles' Creed—the simplest of all statements of belief—two of its most vital articles will be pronounced in good and regular standing. These beliefs have been and are an inseparable part of the creed of the Church universal. Evolution and the higher criticism have not displaced them—Mr. MacQuarrie to the contrary notwithstanding. Why should a man cling to his particular denomination when he knows himself to be out of sympathy with the vast majority of its membership?

The *Christian Inquirer* of Dec. 25 had an article on the consecration of infants, and editorially commended the practice. The ceremony suggested seems to have been similar to that usually employed in infant baptism, except that no water was to be used. Its published correspondence on the subject shows that there are Baptist churches in which the public consecration of infants is common, one pastor sending a copy of a "certificate of consecration." Other correspondents are greatly alarmed, and regard the practice as "Romish" and a "Popish folly." Yet it shows how near together are many Baptists and Congregationalists. The gulf that divides them is not only shallow, but absolutely dry. Those children whose parents solemnly and publicly enter into covenant with God in their behalf, even without any water, have strong confidence will realize the fulfillment of His promises, and accept the conditions of the covenant as they come to maturity.

The spirit of Roman Catholicism is well illustrated in countries where it is now in power. Not history only, but current events, must be carefully sifted before the record of them is perused by the rising generation, if Catholics are to be satisfied with methods of public education. A missionary of the New York Bible Society was arrested last summer for selling Bibles in Lima, Peru, and has remained in prison ever since. At the request of the Society the Department of State ordered our minister to inquire into the matter, the result being that he was informed that Peru, although a republic, is a Catholic country, and cannot allow public worship by any other religion. To the request of our Government that the missionary be released, the Peruvian Minister of Foreign Affairs replied that if he would give a bond to leave the country by the first steamer he would be set free. This he has not done. Here is an illustration of what might happen in the United States if Roman Catholic authority had the power to enforce its will.

Some of the missionaries in Japan are alarmed at the interest aroused among the Japanese in German rationalistic views of the Bible and its teachings. All feel the pressure of an unusual necessity to ask for a special outpouring of the Holy Spirit on Japan, and earnestly ask their brethren in this country to unite with them in prayer for such a blessing. We heartily second this appeal. Men in any way concerned in the truth by any means in ignorance of what is opposed to it, but by setting forth its character and excellence. A spirit of inquiry, even when it listens to error, is much to be preferred to indifference. Let us pray earnestly for Japan, but in confidence that truth will prevail. We are glad to be able to print in a note on our fifth page, from an esteemed missionary in Japan, the assurance that the feeling against foreigners and against conservatism of the Christian religion already shows signs of reaction.

THE REACH OF RELIGIOUS INFLUENCE.

The reach of any kind of influence is so wide and so far in extent as to be difficult of exaggeration and even of comprehension. Few themes are more interesting as subjects of study than this. The power of religious influence to endure, to increase, to extend itself, to revive with fresh vigor when it has seemed to wane, and to accomplish the most difficult and striking results—this is a fact as conspicuous in the moral history of our race as it is seldom appreciated at its full value. We must be content here merely to suggest it. It is more important now to consider what it involves than the actual fact itself. This is the season of the year at which, in a very large majority of Christian churches of all names, there are evident an especially earnest purpose on the part of professed believers to reconsecrate themselves and to win others to accept Christ, and an unusual seriousness on the part of the unconvinced in respect to their spiritual obligations. It is a time when the true meaning and power of religious influence ought to be, and probably are, appreciated with exceptional accuracy. One or two truths connected with the subject deserve emphatic enforcement.

One is the often, but never too earnestly urged fact of the tremendous power of influence which individual words or actions possess. It does not always seem quite fair to allow our impressions of any one to be shaped predominantly by any single utterance or deed, which may have been impulsive and not wholly character-

istic, yet in ordinary life this often happens. It has a measure of justification, too, in that such expressions commonly do reveal more or less of the real nature and spirit of the person responsible for them. They may not, usually they do not, exhibit character as a whole, but they do indicate certain of its actual qualities, and they do show the degree of self-mastery, or the lack of it, which the person concerned has attained. No care can be too great to be taken in order to render our casual sayings and doings connected with what we have chosen as the ruling purpose of life. They may be rich in blessing to thousands. They may do incalculable mischief, and long after we are forgotten. It is hardly claiming too much to say that our unpremeditated words and deeds often reveal more of our real characters, and do more to determine the quality and power of our influence, than those which are the outcome of conscious purpose.

The only other fact which we will mention now is this, that in our age personal influence has a reach and a power which it never had in the past. The world practically has become smaller. Modern facilities of intercourse and communication have caused the condition of each community and the personal character of each individual to become matters of general knowledge and concern to an extent hitherto unprecedented. Not only the Gladstones and Bismarcks, the Moodys and Dorotheas Dixes, the Neesmans and the Henningsons, but even the inhabitants of little communities and the members of humble churches possess an influence far more extensive and potent than they would have had fifty years ago. Moreover, anybody may at any moment become famous. Circumstances throw the intense light of publicity upon some new figure every week for good or ill. Blessed are they who, in reverent humility, in sturdy, concerted self-control, in wise purpose and energetic habits of endeavor, are found equal to the new demands which these are made upon them!

Never before was it in the power of the individual Christian to do so much for Christ as it is now. Never, therefore, was it so vitally important that each Christian should try to be wholly and heartily devoted to the Lord. Never, furthermore, was the obligation of the unconverted so solemn to weigh and admit the claims of the gospel. To deny, or even to disregard, such truths as these is to be unworthy of human respect as well as of divine favor.

BIBLE STUDY IN THE COLLEGES.

Popular interest in Bible study was never more keen or general than today. It is equally evident that this quickened regard for the Bible extends to the higher institutions of learning. The persistent agitation of the subject by educators like Professor Harper, the efforts of the directors of the intercollegiate Y. M. C. A. movement, and the influence of the summer conferences of college students, have combined to give the Bible a different footing in many of the colleges from what it has occupied in years gone by. Already several colleges have given the English Bible a larger place in the curriculum, and in other institutions there is an increasing demand on the part of the students for more time for Bible study and better methods and instruction.

The fault with college Bible study in the past has been its superficial character. The Bible exercise has been a kind of a cross between a Sunday school class and a regular recitation. It has often been saddled upon a professor already hard worked in his own department. Where it has been compulsory the men have looked upon it either as a bore, or, in college parlance, a "soft snap." In either case they have not considered the exercise one to be carefully prepared for and ranking in dignity with their work in science or mathematics.

The change which is coming in the direction of genuine study of the Bible under the guidance of the most competent teachers that can be secured, and as an essential part of a liberal education. The students are to be taught to master certain books as they master a play of Shakespeare or an essay of Macaulay. They are to be brought face to face with the literary beauties of the Scriptures, and they are to learn to apply the most approved methods of criticism in order to grasp the historical setting of prophecy, psalm or gospel. When facilities are provided in the college which stimulate an intellectual grapple with the Bible, we believe that there will be five students actually studying the Bible where now one is reading it with an indifferent interest or studying it in a fragmentary and unfruitful way.

At Amherst Prof. G. S. Burroughs has already carried several of the best men in the senior class through an inductive course in Old Testament prophecy, and the able papers by the students just gathered into a printed pamphlet show that they can be trained to do valuable original work. With the general establishment in our colleges of professorships in the English Bible, and with the assignment of its study to a definite and worthy place in the curriculum, we look for a prevalence among college graduates in years to come of a better knowledge of the Bible than is possessed today by the majority of men who have had a liberal education.

THE INDIAN QUESTION.

At the Mohonk Conference last October the statement commanded general assent that there is no longer an Indian question. It was said that the policy of breaking up the reservations had been definitely agreed on, and was going on as fast as possible—faster than was wise, according to the opinion of Senator Dawes and of some others who have longest studied these matters. A comprehensive plan of public education was already in operation and rapidly extending. It commanded general approval. The trend of Indian affairs seemed to point to the time, not far distant, when the race, as such, would disappear, through the Indian becoming a citizen, with the habits and customs of civilized life.

But there is no doubt now that there is still an Indian question. No other more perplexing. One answer is clear enough. Those who are in revolt against the Government must be reduced to speedy submission. But then comes the larger question—what is to be done with them? We decidedly dissent from Dr. Quint's position, on our first page, that their control should be transferred from the Interior to the War Department. The latter, in its direction of Indian campaigns, has made a record by no means free from brutalities which no friend of hu-

manity desires to see repeated. Nor are we able to see how the transfer of authority from the Secretary of the Interior to the Secretary of War—the President of course holding the power to appoint agents and inspectors—is likely to take Indian affairs out of politics.

The greatest suffering to the Indians has come from a division of responsibility as to their government. Whenever war has broken out the friends of the Interior Department have charged the Army with mismanagement. On the other hand, the Interior Department has charged its policy with each administration, and, until the inauguration of General Grant's peace policy, made a conspicuous failure in its efforts to civilize the Indian; while Congress has frequently forced both departments into attitudes which otherwise would be inexcusable. Again and again, by neglect or by violation of solemn agreements, the national Legislature has precipitated Indian wars.

The history of the Indian Office itself shows it to have been usually right in its motives and conduct toward the Indian. Colonel McKinney, the first Commissioner of Indian Affairs, was their friend, and most of his successors have steadfastly recommended and urged plans for their advancement from the tepee to the cabin, and from the hunting ground to the farm. This has been true, both during the period when the Indian office was under the control of the War Department and since. But official documents show that the heads of both departments have refused to approve recommendations made by the commissioners not only dictated by a sense of justice but actually promised in solemn treaties.

The Commissioner of Indian Affairs, the executive head of the office, is, under existing laws and regulations, absolutely helpless except as he is supported by the Secretary of the Interior, the President and Congress. He cannot appoint any officer or representative of the Government except teachers and a few subordinate employes. He cannot make a contract with white or Indian for labor or for the purchase or sale of any material. He cannot execute his own regulations after they are approved by the Secretary unless specially authorized in advance to incur the expense of such execution. He is not consulted by the President in appointing, or removing, agents or inspectors. He may, or may not, be conferred with by the Secretary of the Interior in the appointment of persons directing the details of allotments, inspecting supplies, dispensing treaty funds, and performing other duties incident to the service. His first intimation of the removal of an agent and the appointment of his successor is usually a newspaper announcement; and although special agents are subject to his direction, they are wholly independent of him so far as their tenure of office, qualifications and responsibility for their conduct is concerned. The whole system of appointment, and of the conduct of Indian affairs is so anomalous that it would be ridiculous if it were not so sadly demoralizing. It is a radically wrong method for elevating a race of wild men who have been forced into vagrancy, educated to pauperism, and shamefully maltreated and neglected, whose confidence must be won, and toward whom patient direction and encouragement must be extended.

One plain remedy for the present condition of Indian affairs is to place larger responsibility for their direction in the hands of the Commissioner, and then to hold him responsible to the public for the administration of his office. If Congress, the President, and the Secretary of the Interior come to the conclusion that the Indian Office at least as much requires to be administered on business principles as the Bureau of Ethnology, or the Government printing establishment, and give it chief liberty of action, and take it entirely out of politics, it will soon be found that the military are not extensively needed on the frontier, and that the Indians are making progress toward civilization. It will then be easier to persuade Congress to keep faith with the Indians, and the people will have confidence in, and respect for, the Indian service.

IN BRIEF.

The critical and dangerous outlook on the silver question is set forth tersely and clearly in our Washington letter.

Happy Congregational Union! It has just rounded out the best financial year in its thirty-seven years of its history. The total receipts for the cause of church and parsonage building were \$155,530, a gain of \$6,330 over any other year. So there are now as the result of these gifts 128 more churches and forty-seven new parsonages made glad the hearts of as many ministerial families.

A novel way to indicate acceptance of a call to a pastorate was illustrated recently in the case of a local church, the chairman of whose supply committee received a telegram with the words—Rev. 1: 16: "They shall be my people." The reply which went back over the wire was, "And all the people said Amen." That pastor and his flock evidently purpose to begin their relations on a Scriptural basis.

A long distance telephone enabled Mr. and Mrs. S. L. Clemens to hear each other last Sunday at their Hartford home the memorial sermon preached by Rev. T. K. Beecher at Elmira, N. Y., on the late Mrs. Olivia Langdon, the mother of Mrs. Clemens. Probably this is the first time that a sermon has been carried 400 miles in this fashion. The ecclesiastical could not be expected to move as rapidly as the business world in adopting this modern device to assist its work.

The sayings of Mrs. Farthington and Ike are paralleled in the petitions of a certain colored church which had been deprived of gospel privileges for five years. The people begged first for a "bishop" minister to their spiritual needs. If this could not be granted, they would like a "residing elder"; if an elder were unavailable, then a "circus rider"; if this functionary were out of the question, then a "loose preacher" would suffice; and as a last resort they asked for an "exhauster." It is to be hoped that such importunity was fully rewarded.

The decision of the Supreme Court of New York makes gambling legal during the season when horse races are held. This is probably not what the most of the members of the Legislature who voted for the law intended, though its passage with the interpretation commonly put on it was a menace to public morals. It was claimed to be a law "to improve the breed of horses," by legalizing betting at certain race courses. All who favor honesty in business ought to labor for the repeal of the law.

Coming in from Somerville on a horse car one day last week, Mr. Moody tendered the conductor a five-dollar bill for his fare, remarking that it was something of an imposition, but that he had no small change. The conductor said he would attend to the matter later, the car being then crowded, and on his second round, when the evangelist presented the bill again, the man of the self-punch said: "That's all right, Mr. Moody, you far as I paid, I consider it an honor to pay your fare." That is the kind of a free pass which does credit to the one who gives and the one who receives it.

Reports from Wounded Knee, S. D., the place where 200 Indians were killed Dec. 29, announce the burial by a party sent for the purpose of sixty-three women and children, and that of the two survivors of the "battle," one, a baby girl of three months old, lay for three days unburied in the snow beside the dead body of her mother. The telegram asking that thanks be given to the "brave Seventh Cavalry for their splendid conduct" to go into history as the American view of courage in battle? We are glad to see that an investigation has been ordered.

The Independent has taken the pains to collect from 119 senators and representatives their opinions respecting the opening of the World's Fair on Sunday. Twenty-four favor it unqualifiedly, nineteen are willing that the gates should be open under certain restrictions, two advocate religious exercises, the remainder, with the exception of six who express no opinion, are decidedly opposed to the idea. Two or three of the names which appear on the affirmative list surprise us, and it is longer than we could wish. We trust, however, that the decided balance of opinion the other way forebodes the final verdict of the commissioners.

The Year-Book of the Congregational Union of England and Wales bearing date of 1891 comes to our desk, Jan. 8, with corrections in the lists of ministers and ordinations up to Dec. 20. Our English correspondent gives some account of its contents on another page. It does not attempt to give the statistics of local church membership which form one of the most valuable features of our Year-Book, and have much to do with its delay in publication. But if such promptness should prove contagious, and its effects should be seen on our Year-Book after the London Council, that meeting will deserve a prominent place in the history of American Congregationalism.

The Week of Prayer of late years seems to make but few ripples on the current of church life, but it appears to be as generally observed as ever, and its influence, we believe, reaches forward to and colors the work of the entire year. The immediate good effects are in proportion to the special efforts made by pastor and people to receive a blessing from it. We notice several instances of continuous preaching services during the week, as was the case at Berkeley Temple and the Union Church in this city. A judicious admixture of preaching and prayer services may often work the best results in many churches. We are aware of the reports from several places where the interest was so great as to justify extra meetings again this week.

The pardon of William E. Gould from the Maine State Prison by the President is a surprise to many. Mr. Gould was sentenced, ten years ago, for the embezzlement of the funds of the First National Bank of Portland. He will have served half his sentence Sept. 1 next, when it is announced that his pardon is to take effect. An effort was made to secure a pardon for him about a year ago, but it failed. The only reason urged, so far as we have seen, is that a man like Mr. Gould, whose life has been a common criminal record, but such a man as he was believed to be has opportunities for crime which common criminals do not have, and when he violates so great trusts deserves severe punishment. If the reason above given is the only or principal one, the pardon is certainly against the interests of common honesty and public justice. We understand that Mr. Gould is practically under suspension by the church at Woodford, of which he is a member. The church may properly forgive an erring brother who is penitent, for it is not its business to execute civil justice on offenders. But public morals and public confidence require the impartial administration of the laws.

The Calvinistic Church, Fitchburg, Rev. C. R. Gale's, held its annual meeting, Dec. 31, when 200 responded to the roll-call in person or by message. Thirty-six have been added during the year, the benevolent contributions have amounted to \$1,446, and a legacy of \$1,900 has been received for missionary work. The Rollstone Church, Rev. C. S. Brooks, pastor, has received seventy-two additions in the year, fifty of the number on confession, and has given \$1,735 for charitable purposes.

The home missionary hall town church at East Charlestown has increased tenfold its benevolent offerings the last year, under the pastorate of Dr. Lyman Whiting, the gifts amounting to \$201 and a barrel of clothing valued at \$80. The house of worship has also been repaired.

One of the pleasant features at the annual meeting of the North Amherst church was the reception given the new pastor, Rev. E. W. Gaylord, and his family. About 200 persons enjoyed the reunion and dinner, presided over by Rev. G. E. Fisher, a former pastor, and 142 responded in person or by letter to the roll-call. Contributions have amounted to \$1,116. The Belcher town church has voted to become incorporated. Rev. C. H. Smith has given the members of the church a New Year's souvenir, which includes his greeting, a calendar and Congregationalist Handbook.

News from the Churches.

BOSTON AND VICINITY.

The Bethany Sunday school at Brookline closed the holidays with a delightful gathering, addressed by Dr. Reuben Thomas and others. The superintendent, Mr. J. K. Marshall, was presented with a beautiful silver chair. The building occupied by the school was originally the old Harvard Church, with Dr. E. S. Storrs as pastor. After passing into other hands when the present handsome edifice was erected, it was bought back again for \$9,000, and about \$7,000 were expended on it for necessary conveniences, all of which were secured among Brookline people by Mr. Marshall.

If Mr. Frank Hyatt Smith, who graduated from Princeton Seminary last May, accepts his call to the North Avenue Church in Cambridge, the outlook is considered hopeful for a very successful pastorate. He has been abroad since he finished his theological course, and has been preaching twice for the North Avenue people, he showed unusual pulpit ability, and the call was extended with but one dissenting vote.

MASSACHUSETTS.

The two churches in West Medway, after a separation of nearly five years, began to worship together again last Sunday, and a complete reunion is hoped for. A pleasant feature of the recent annual meeting of the church in Sudbury was the commemoration of the 200th anniversary of the church. Rev. L. E. Perry is the present pastor.

The amount raised for benevolent purposes by the Prospect Street Church, Newburyport, was announced at the late annual supper and roll-call as \$1,498. The Belleville Church has voted to use Dr. Richard's Hymn and Tune Book. The West Church, Haverhill, has just adopted the *Laudes Domini*.

Dr. J. D. Kingsbury preached his twenty-fifth anniversary sermon at Bradford last Sunday. The church was beautifully decorated for the occasion, special music was furnished, and a memorial hymn by Mr. Arthur H. Hall was sung. Services of special interest were also held in the evening.

The Congregational ministers of Lowell and vicinity have suspended their meeting for the present, in order to show all their strength into the Protestant Ministers' Union. This body includes all Protestant ministers in the city, and is of great value in bringing churches of various denominations together, and initiating work in which all can join. It has started a vigorous Sabbath Association, and does much to help a movement for a free city hospital.

One of the pleasantest gatherings of the winter occurred, Dec. 31, in the lecture room of the Randolph church, when it was estimated that about 400 persons congratulated Dr. J. C. LeBaron on his successful pastorate of twenty-five years. The annual meeting of the First Church, Franklin, Rev. G. E. Lovejoy, pastor, was espe-

cially encouraging. Fifty new members have been received, forty-one upon confession. The benevolent contributions have amounted to \$1,182, the largest for seventeen years.

The business men's Bible class, which meets in the large parlor at Milford as a part of the Sunday school, is one of great interest. It has now 102 members on its roll, and the largest attendance last year was ninety-five, the average being seventy-six. It is under the charge of the pastor, Rev. Webster Woodbury, and there are about fifty members who take part. He aims to touch every day living as far as possible. Business men have taken a deep interest in it from the first, and it is a common thing for persons who were unable to attend the morning service to come to the class. There are yet multitudes of pastors who have little conception of the great possibilities of usefulness in Bible teaching. The entire benevolence of the Milford church in 1890 amounted to \$1,795.

Notwithstanding unpleasant weather there was a good attendance at the thirtieth annual meeting of the churches of Worcester in aid of city missions, Jan. 3. The report of Sept. W. T. Sleeper was encouraging. The work has cost \$4,250, and for the coming year \$4,000 are asked. Dr. A. McCullough and Rev. A. Z. Conrad made eloquent pleas. Rev. W. V. W. Davis gave a talk to a full house of young men at Association Hall last Sunday afternoon.

The reception of thirty-nine persons into the Old South Church, Worcester, Jan. 4, nineteen on confession, was the largest number received at one time for many years. The new pastor, Rev. A. Z. Conrad, received the right hand of fellowship from Deacon H. H. Merriam. The Sunday school has an average attendance of 294.

Among the score or more who have professed conversion in the revival meetings under Rev. I. H. B. Headley at Westminster are many young men and heads of families.

The First Church, Fall River, observed its seventy-fifth anniversary, Jan. 9, with addresses by the pastor, Dr. W. W. Adams, and Hon. J. S. Brayton, the latter emphasizing many historical facts, and a poem by Mrs. Carrie Archer Goff. The pastor has been Rev. Messrs. A. B. Reed, T. M. Smith, Orin Fowler, who was also a member of Congress, B. J. Relyea, S. L. Diman, S. P. Fay and Dr. Adams, the present pastor for twenty-eight years. Letters from absent members were read, one from the widow of the first pastor, Mrs. Reed. Mrs. Mary B. Young, one of the oldest living members of the church, was present at the delightful social reunion which followed the literary exercises. Rev. P. W. Lyman and deacons of the Third Church, and Rev. E. A. Buck of the Central Church, both churches outgrowths of the First, were guests of the evening. Dr. Adams reserved his historical sermon for the following Sunday.

The Central Mission, Fall River, held its usual Christmas festival, with 900 in attendance, in the old Central Church, which is now known as Parian Hall. Rev. T. G. A. Cole presented the claim of the French population of New England to the sympathy and prayers of Christians, at the Central Church parlors, Jan. 8. Professor Tucker announced the communion, Jan. 4, to a full church.

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VERMONT.

The recent annual forefathers' festival of the Ladies' Aid Society of the Second Church, Bennington, yielded a net profit of \$531. The chapel was most attractive in its decorations and various booths, prominent among which was the group of quaintly dressed dolls representing the Pilgrims on Plymouth Rock, with the Mayflower at anchor near by. This society has entirely furnished the church edifice, contributed generously toward furnishing the parsonage, and has recently placed electric lights throughout the church buildings at an expense of several hundred dollars.

The West Westminster church, Rev. H. A. Goodhue, pastor, has a Society of Moral and Missions which has just held its twenty-sixth annual meeting. The venerable Dr. Alfred Stevens is president. It contributed for foreign missions last year \$50, besides \$56 given from the church and other sources. The church at Putney, Rev. F. F. Lewis, pastor, is reported to be in better financial condition than for fifteen years. Its Sunday school has increased from 110 to 180, including the home department.

A fine bell has been presented to the New Haven church for the new edifice by Henry O. Gifford, Esq., and family, in memory of Col. Ira Gifford, for many years one of its deacons, and Mrs. Caroline Gifford Tobey, whose husband is one of the associate pastors at Bethel Church, Temple, Boston.

The Hubbardston church is to sell its present parsonage and secure one in a more convenient locality. Rev. P. S. Pratt completed the thirty-fifth year of his pastorate with the Dorset church on the day of its annual meeting, Dec. 31. The Hubbardston church has just bought a new organ, its oldest member, born in 1801, was present at the annual meeting, Jan. 2.

RHODE ISLAND.

The various young people's organizations of the Barrington church, assisted by the Social Workers and the Ladies' Society, have held a fair and entertainment recently, in which they were assisted by the Brown University Quartette, and realized \$220.

Of this amount \$200 went toward the support of an industrial mission school in India as the gift of the Bay Side Gleaners. The rest of the money will be used to help pay for repairs in the church building. The church has shown its appreciation of its loved pastor, Rev. John W. Colwell, by adding \$150 to his salary.

No concerted action was taken in regard to the observance of the Week of Prayer in Providence, but most of the churches observed it by themselves. Rev. E. C. Moore's lectures on the "Gospel of the Kingdom" are highly appreciated by large audiences in which most of the city churches are represented. The latest results of critical study of the Gospels are presented in popular form, and the divine authorship of the Gospels through the human handwork of the writers is made simple and plain. The Union Church, Dr. F. A. Horton's, has just received twenty new members. The 329 pledges for this year, ten more than in any previous year, aggregate \$5,716 for benevolent purposes.

Rev. M. H. Hitchcock addressed the last Ministers' Meeting at Providence on the condition and needs of the Armenians in this country, a class among whom he is working in Worcester and throughout New England.

NEW HAMPSHIRE.

A meeting preliminary to the organization of a Congregational Club within the bounds of Piscataqua Association, was held at Exeter, Jan. 1. Hon. Nathaniel Gordon and Harvey Kent, Esq., who resigned the diaconate after a service of about twenty years each, have been requested by the Second Church to retain their positions and two new deacons have been elected.

Union town meetings were held during the Week of Prayer at Keene in addition to the regular evening meetings. About 270 persons were present at the annual meeting of the Second Church, Rev. G. H. De Boeise, pastor, and 220 responses were given at the roll-call. The Sunday school has had an average attendance the past year of 231. The church benevolences have amounted to \$2,200.

The Peterboro' church had an all-day meeting at its reunion, Jan. 2. An old-fashioned dinner at noon and supper served by the young people were enjoyed. The pastor, Rev. J. H. Hoffman, made an address in the evening. He has had a class of thirty in the study of Luke, according to Professor Harper's plan since November, fourteen of whom have taken the examination. The Walpole church, Rev. G. I. Bard's, has gained thirteen in membership during the year and given \$50 for benevolent causes.

The Salmon Falls church, Dr. S. J. Spaulding, acting pastor, has received a legacy of \$1,000 from the late Mr. John Roberts, who was not an attendant at the church but was deeply interested in its welfare. Like many other small country churches this one has sent out several men now occupying prominent positions.

The Kingston church dedicated its new chapel Jan. 1. Rev. John C. Freeman, a former pastor, and Rev. G. E. Street, its acting pastor, Rev. D. W. Morgan, in the services. Remarks were also made by Rev. W. A. Patton. The building has, beside the main room, a parlor and kitchen, all of which, excepting the oak pulpit which was given by the Christian Endeavor Society, have been furnished by the Ladies' Circle. Through the generous gifts of former members the chapel is free of debt.

The Newport church has expended over \$2,000 in improving the interior of its edifice, the ladies raising over \$400 for the carpets. About \$2,138 have been given in benevolence during the year. The membership of the church, 283, is the largest for more than forty years.

MIDDLE STATES.

The Plainfield church, N. J., Rev. G. L. Goodrich, pastor, received twenty-eight into its membership at the last communion, all but two on confession, the result of the Mills meetings last November.

NEW YORK.

The membership of the Sunday school of the Cortland church, 636, is the largest of any church in the county. Twelve young men from the pastor's class have joined the church on confession within eight months. No communion has passed during the year without additions. All current expenses have been paid, and \$1,000 on the principal of the debt, which is now reduced to \$3,500 on a property worth \$25,000. Dr. Edward Taylor is the pastor. In accordance with a long-time custom a sunrise prayer meeting of great spiritual blessing was held by the Lockport church on New Year's Day, which was attended by about 100 people; Rev. J. W. Bailey, pastor.

The North Street Church, Middletown, Rev. L. E. Davis, pastor, has received 104 into its membership during the first year of its history. Mrs. S. S. Westbrook gave a fine lot on which to erect a parsonage. The once again church at Norfolk, now much weakened by deaths and removals, is greatly crippled by the destruction of its edifice by fire, Jan. 4, with only a small insurance. It had recently been renovated by much effort on the part of the people. The first communion of the new St. Luke's Church, Elmira, will long be remembered, when sixteen joined its membership, four deacons were ordained, and there were baptisms of adults and children. Rev. H. A. Ottman is pastor.

Partly as a result of the Mills meetings, and partly of a natural ingathering, 155 persons joined the four Congregational churches of Syracuse at the January communion.

Pennsylvania.

We are happy to say that all differences have been adjusted so that the Johnstown church is now to receive promptly the expected help from the Congregational Union.

Rev. J. P. Jones, missionary of the American Board in Madura, is assisting Sec. C. H. Daniels in a series of missionary meetings in the State. It is planned to reach twenty-two churches, including Scranton, Wilkesbarre, Plymouth, Pittston, Lansford and other places.

LAKE STATES.

Ohio.

At the last Cleveland Ministers' Meeting The Winter's Work and Winter's Distractions was the subject of a stirring address by Dr. H. A. Schaeffer. He emphasized the Sunday school, Y. P. S. C. E., pastor's class, prayer meeting, preaching the whole truth fearlessly and boldly, with a larger faith in God, in the season's work. The discussion was hearty and profitable.

The benevolent contributions of the First Church, Cleveland, Rev. A. E. Thomson's, have more than doubled the past year. Not less than 110 persons were added to the several Congregational churches, Jan. 4, fifty-eight on confession. The new Park Church has received the gift of a communion set, and the congregations are growing. During the Week of Prayer some of the churches held preaching services.

The chapel of the First Church, Columbus, Dr. Washington Gladden's, was reoccupied by the Sunday school, Jan. 1. About \$7,000 have been expended upon it. The annual meeting of the church was also held there Jan. 8. The forty-nine added to membership during the year brings the membership up to 772. The Sunday school for church extension in the city, and other benevolences, have aggregated \$3,960.

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The Home.

Those mothers who have formed a habit of putting down in a diary, if not daily at least frequently, the interesting happenings of home, find in later years that they possess in this record, hasty though it be, a veritable mine. Especially do not fail to write out the amusing sayings of your little ones. The humor may not be worth printing, but the home knowledge of the personality and peculiarities of each individual gives to his childish utterances a flavor that no stranger can find in them. In a certain household, years ago, a hard-working mother managed to snatch a few moments once in awhile to jot down the characteristic sayings of her children, and no book is more entertaining to the family. One of its members—a great boy long out of knickerbockers—said recently, "Mamma, in case of fire we must be sure to save the old diary." It requires a good deal of tenacity of purpose to keep such a book but it pays.

One of the greatest advantages accruing from the higher education of girls lies in the broader and more intelligent views of marriage which they gain necessarily from their scientific and sociological studies. With a knowledge of the laws of heredity a woman will hardly run the risk of entailing either physical or moral weakness upon her children by union with a man of doubtful habits, however strong may be her personal love for him. It is upon this rock that the happiness of many a home has been wrecked. There is scarcely a community in which one may not witness the pitiful sight of a noble middle-aged woman suffering untold agonies, not so much from being linked herself to a man of unworthy character as in seeing the father's ignoble and vicious traits reproduced, and usually intensified, in the children. Mothers have shrunk from acquainting their daughters with these stern physiological facts, but the girls are learning them for themselves. The higher education also opens new avenues for self-support, so that they need not commit the blunder of marrying merely for the sake of a home.

"Isn't that just like a girl?" and the fond mother smiled indulgently as her daughter, rosy and smiling, came in from school, tossed her muff on a chair, deposited her books on top of the piano, carelessly dropped one glove on the floor, then, after kissing her mother and saluting others in the room, lightly ran upstairs to her own chamber. Yes, such ways may be very pretty and engaging now, but how will they appear after becoming fixed habits of character? Simple heedlessness in a young girl, in the care of her person and possessions, develops into slovenliness with advancing years; and of all disagreeable sights one of the most unpleasant is a middle-aged or elderly woman who is not neat. The girl who tumbles up the contents of her bureau drawers and leaves things scattered about for others to pick up will surely make an untidy housekeeper. Her habits will be an annoyance to her husband, if he be a lover of order and system, and as a guest she will always be dreaded in homes differently conducted from her own. Think of this future, mothers, and insist upon your children, boys as well as girls, being neat and orderly, even if they carry the virtue to the point of fussiness. Better this than going to the opposite extreme in these matters.

WAKEFUL CHILDREN.

BY LOUISE VIERE DETROIT, M.D.

To sleep, to be fed, to take no notice of anything, is the newborn infant's normal condition. That there are startling deviations from this ideal many an anxious mother can testify. What is the true significance of wakefulness in children? When this wide departure from the every-day commonplace? It means one of two things. It means ill health, or it indicates an over-activity of the brain and nerve centers, a too ready response to outside influences. A terrible infant is the hypersthetic baby, whose nothing will quiet at times save a dose of something cautiously administered according to the doctor's directions. For this too wide-awake child all the fresh air, sunshine and quiet that can be secured are essentials for present and future welfare.

The causes of wakefulness are legion. Indigestion is probably the chief source of sleepless hours among children. There is something wrong with the quality or quantity of food, in regard to its administration, or the hours at which it is taken. A wise mother who fed several of her little ones artificially, and with great success, said that she had learned only one thing by the experience—that no two of her children could be fed alike or with the same food. Artificial feeding must of necessity be a matter of experiment.

Nervous diseases among children produce wakefulness, as St. Vitus's dance and epilepsy. Of the latter disease this one symptom of wakefulness may, for a long time, be the only indication. The child goes to bed well, wakes with a cry from profound slumber, sits up suddenly in bed, and then falls back again, either to sleep, after a short interval, or to lie awake weak and prostrated. In irregular forms of marial poisoning children rouse up suddenly at night with pain in the head and vomiting, but without fever or chill. Some remedy that cures malaria will do away with this form of sleeplessness. Headaches often keep older ones awake. These night headaches are due either to overwork, to some strain, such as that of the eye, or to latent rheumatism or gout. The child with hip-joint disease is restless and wakeful until the leg on the affected side is held motionless by some surgical appliance. Inflammations of the eye, earache, catarrh, skin eruptions, the beginnings of fevers, unexpressed heart or kidney trouble, too often murder sleep.

Strong odors, whether good or bad, induce wakefulness, for they are powerful excitants to the young. Indiscretions in the matter of diet on the part of mothers and wet nurses are factors in the wakefulness of early infancy; for alcohol, coffee, tea, salted meats or spiced food may act as poisons to the baby when they pass in a changed form into the milk upon which it subsists. Errors in bedding, imperfect ventilation, a light or too much noise may keep children awake. Selfish grown-ups may thoughtlessly keep a poor child on edge in his little bed by conversation, or by some game carried on in the room where the hapless sufferer is supposed to sleep. The very presence of activities in which he has no part strains the tender little soul to the utmost.

The habit of wakefulness is easy to acquire at any age. To break it up? "Ay, there's the rub!" It may remain long after the original cause is removed. The only way out of such a difficulty is to provide proper environment for the child, to consult a physician, and carry out all medical directions to the letter. To give sleeping potions without medical advice is to assume a grave responsibility. Patent medicines for this purpose are to be avoided as deadly enemies. Mrs. Winslow's Soothing Syrup and Steadman's Teething Powders have been subjected to exact analysis. The powders contain calomel and morphia. The soothing syrup has three drops of absolute alcohol to every teaspoonful! No wonder the babies go to sleep when so effectively poisoned. Strict attention to food, raiment, exercise, to the bath, to healthful amusement, to the cleanliness and ventilation of the sleeping room, to the good temper of those who surround and care for helpless childhood, will do much to secure for children the balmy sleep that is their just due.

BLACK JOHN.

BY ADA SHEERWOOD.

Why the adjective was always coupled with the name I never could discover. It certainly was needless as a description to any one who had ever seen his face—the very blackest one my eyes have ever rested on—but certain it was that from time immemorial the general man of all work, our family factotum, was always spoken of as "Black John." He had been coachman in our family when I was a little child, and when, after my father's death, we were compelled to give up our horses and rent the coachman's house adjoining the stables, he, with his wife and Lily Grace, a very black and somewhat corpulent girl of fifteen, moved into a tenement in Lovering's Alley, from whence he came to our house twice a day to do the various things required of a man of all work.

Parthenia, his wife, had died a few years after my father, and Lily Grace had married and gone to New York to live; so Black John "did for himself." My mother always kept up the old custom of giving him a turkey at Christmas, and we frequently asked about his health and what he heard from Lily Grace, feeling then that we had fulfilled our whole duty. He never said much about himself, or indeed about anything, and during all the years he had worked for us I do not think I ever heard him say a dozen words at a time.

On New Year's morning as I stood looking out of my window on the beautiful winter landscape, I heard a scraping sound and discovered Black John shoveling the snow which had fallen during the night. It came across me then that he was growing old. As he lifted his cap to wipe his forehead I noticed how gray his hair had grown, and that he really looked pale—if one may use that word to describe the peculiar change that comes to the face of colored people in times of illness. My conscience smote me that I had noticed him so little of late. I had been so absorbed in preparations for Christmas that I remembered that I had not even made the customary inquiries for a few weeks. So, catching up a shawl, I ran down stairs and went out on the piazza to wish him a "Happy New Year."

As I gave the greeting, he looked up into my face, and I saw that his great dark eyes were filled with tears.

"What is it, John?" I said, feeling real sympathy for the man who had worked for us so long and faithfully.

"Oh, nothin', Miss Marg'ret, but I don't know how to say it, but I'm 'Happy New Year' now, and it kinder makes me homesick," he said, trying to smile, but making an utter failure and bursting into tears instead.

It was all so unexpected that I did not know how to reply, but after a moment I said: "Go into the kitchen, John, and I will give you a cup of hot coffee. You are not feeling very well; I know by your looks."

"Oh, I'll be all right tomorrow," he said, picking up the snow-shovel and going on with his work.

Just then the maid summoned me to breakfast, so I said no more. Black John was quite a burden on my mind all the rest of the day. We talked him over as we sat with our fancy work before the open fire, and when he came at night to attend to the furnace I called him into the library and had a long talk with him, and downheartedness "since Parthenia died, and Lily Grace done gone got married."

"Do you go to church, John?" I asked.

"Never was much of a hand to go to church, Miss Marg'ret," was the answer.

"But, John," I said, "isn't it a comfort to you in your loneliness to know that the good Father cares for you, and that some day you are going to be with Parthenia again?"

"I never knowed much 'bout such things," he answered. "I 'spects if there is any God He don't care much 'bout me; He's taken up with grand folks and sinners, I reckon."

Here was a heathen at my very door who needed as much as any in Africa or India the message of a Father's love, a Saviour's pity; how should I give it to him?

"O John," I said, "it is just because we are all of us sinners that He cares for us and wants to save us from our sins. Don't you remember that the Bible says, 'While we were yet sinners Christ died for us?'"

John apparently did not remember, and just then I was summoned to the parlor to see a friend and he went home.

The next morning John did not come. He had never failed before, except the morning his wife died, and then he sent some one in his place. As the day wore on, and we heard nothing from him, I resolved to go and look him up. The tenement house in Lovering's Alley was not an inviting place, and as I climbed the rickety stairs to the third floor my heart sank within me. No response came to my knock, and I opened the door and went into the little room which served as kitchen, dining room and parlor all in one. It was scrupulously neat, but there was no fire in the stove, and the only sound was the ticking of the clock. I pushed open the door which led into another room, the feeling of dread and almost of fear deepening all the time, and saw John's figure lying on the bed.

I rushed down stairs, sent one of the children in the room below for the doctor,

and begged their mother to go back with me to John. We found him breathing very heavily, which was a great relief to me, as I had supposed him dead. I lighted the fire while the woman went down stairs to get hot water.

It seemed an age before Dr. Haddon came. He said it was a case of apoplexy. John might recover consciousness, but would probably sleep his life away before he would be able to do so. I sent a note to mother, asking her to send me various articles, and telling her that I should not leave John until there was a change, or until some one could be found to care for him, and having found Lily Grace's address on a bit of paper fastened in a looking glass, sent a telegram to her, I sat down to wait and watch and pray for the poor soul so soon to meet its Maker.

Toward night the temporary return to consciousness which I had so hoped for came. John turned, opened his dark eyes, and tried to speak.

I went to him with the medicine the doctor had left and said: "You have been ill, John. I am staying with you until Lily Grace comes."

He tried to speak my name, and smiled feebly.

"John," I said, "I want you to think of some words I am going to say to you." And then I repeated very slowly and distinctly: "'The Son of God loved me and gave Himself for me.' It means you, John, try to believe it—loves you, gave Himself for you. He is near you now; perhaps before long He will take you to Himself."

His eyes closed again, and soon after I heard him murmuring to himself, "'Loved me; gave Himself for me.'"

After that he fell again into the heavy sleep from which he awoke no more. Dr. Haddon came in toward night, bringing a trained nurse from the hospital, and at midnight all was over, and the soul of Black John went to its Father.

O my friends, let us not do less for Japan, for India, for the West and South of our own land; but shall we not do more for those right about us, perhaps in our very households, who are going in and out before us every day, unreached by God's message of pardon and love because no one speaks it to them?

BOON OF THE SPIRIT.

She called me a moment before,
And smiled, as I entered the door,
In her gentle way;
A sigh—a drop of the head—
And something forever had fled,
And she was but clay!

Her hand was yet clasped in mine,
And bright, in the golden shine,
Her brown hair fell;
But the marble Psyche there
As soon would have heard my prayer,
My wild farewell.

'Twas the hush of an autumn noon,
So clear that the waning moon
Was a ghost in the sky;
Not a leaf on the lindens swayed,
And even the brook in the glade
Ran noiseless by.

What had gone from the room,
Leaving the sunshine gloom,
The soft air chill?
If the tiniest bird had flown,
Its flight had a shadow thrown
On lawn and hill;

But neither a sound nor sight
Disturbed the calm or the light
Of the noontide air;
Yet the friend I loved was as far
As a ghostly moon or star
From my call and care.

Dead, with her hand in mine!
Dead, in the golden shine
Of the autumn day
Dead, and no note in heaven,
Nor a gleam of white wings given,
To mark her way!

And my heart went up in the cry,
"How did the swift soul fly?
What life inherits?"
Then the wind blew sweet and was gone,
And a voice said, "So is one
Born of the Spirit."

—Edna Dean Procter.

MY SIX LITTLE PET LIONS.

BY REV. M. C. HOVEY, D.D.

The lions whose true story I am about to tell were not huge monsters like those Darius kept in dark dens underneath the hanging gardens of splendid old Babylon, and from whose cruel fangs the angel of the Lord delivered faithful, praying Daniel. Nor were they such tame, trained brutes as the modern showman has trained to draw gilded chariots, ride the tricycle, play at sea, and to perform other marvelous tricks that to the shaggy animals themselves must seem very absurd and unlike what nature intended to have them do. Nor shall I even dwell on the proudest moment of my boyhood when Van Amburgh actually let me hold in my arms for a few minutes a baby lion, the grave old lioness meekly looking on with an amusing degree of motherly solicitude.

The six little lions that were kept in my library for several months were caught by myself in an Indiana forest. Happily for me they were only half an inch long; for, small as these creatures were, they had the cruelty of the tiger joined with the subtlety of the serpent, and spared no living thing that came within their grasp. It may be advisable to state, before going further, that these ferocious pets of mine were simply "ant-lions," whose scientific surname is the quite pretty one of myrmelion. The family is widely scattered from Maine to Georgia, and as far west as the Mississippi River, and perhaps beyond it. And yet quite probably many of the readers of this paper never saw a single myrmelion in their lives. It is a very wise thing for boys and girls to form the habit early in life of observing with care the thousands of objects to be met with everywhere, and that serve, not only to illustrate natural history, but are also adapted to impart moral and religious lessons to willing learners.

If any of the young folks for whose entertainment I am now writing will take pains, the next time they go on a picnic amid the woods, to examine the sandy soil near decayed logs, or the roots of old trees, where ants of any sort abound, they may find certain singular conical pits, varying in diameter from one inch to three inches, and that have hitherto escaped their notice. These pits are dens of the ant-lion, and also traps for catching unwary ants and other small insects. Scoop up the sand with some care lest the game burrow away out of sight, as it will do on being alarmed, and then spread the sand on a sheet of white paper. Soon you will be rewarded by seeing a small, oval, ugly bug creep forth, which is myrmelion himself. There are at least three

pit-digging species, besides several kinds that do not thus lie in ambush but roam around, pouncing on unlucky ants wherever they find them. None of the myrmelions will hurt you in any way, though the repulsive little fellows unnecessarily. Their attractiveness is not in the line of beauty, at least in the larval stage, but in their strange, original and very ingenious method of making a living. After having caught and examined many specimens, I took six that were of about the same size and apparent age, and kept them for months as daily companions in my study. The arena on which my tiny lions were turned loose was a long cigar-box partly filled with nice dry sand. Their main anxiety at first seemed to be to get out of sight, and accordingly they forthwith burrowed down into the sand. After while they came to the surface again. Had anybody touched them, or even jarred the box, they would instantly have disappeared, for they are sensitive and take alarm quickly. But as all was quiet they took courage, and presently began operations.

If you could have stood by my side and watched them, you would have seen that the first thing done by each ant-lion was to dig up a load of sand with his broad, flexible tail, and throw it by a nimble jerk to a considerable distance. His square little head would then be lifted, and his bright black eyes would scan the premises to see if it was safe to proceed. Being thus reassured, work would go on rapidly, and after load being shoveled up and thrown aside until a circular furrow would have been plowed about two inches in diameter. A second and inner circle succeeds the first; then a third and a fourth, the sand being always thrown out from the center and from the right to the left, the final result being a conical pit, at the bottom of which the ant-lion lies hidden and motionless.

Sometimes my pets met with trouble in their engineering. One of them found a pebble in his way, so large as to be immovable by him. After examining it with care he stopped for reflection, gave up the job and began in another place. To test his skill I put a smaller pebble in his furrow about as big as a pea. The ant-lion looked at it with a business air, lifted it with his flat, square head, and rolled it back again. He repeated the effort twenty times before patience met with success, and then he went on and finished his pit. That conveys a good lesson to us. Many a lad, and many a grown person, too, has given up after trying nineteen times who might have succeeded the twentieth.

When the pit is all done, the ant-lion proves his patience in another way. Day after day, and for weeks if necessary, he will wait motionless for his prey. Voracious as his habits are, he rejects whatever is already dead. He insists on doing his own butchering. To one that had fasted a fortnight I offered a luscious blue-bottle fly that I had killed for him. He indignantly tossed it out of his den. On bringing a living one within reach, he seized it with his formidable jaws and held on so firmly that the fly actually carried him out of his pit and flew with him for some distance before he relaxed his hold and fell to the floor.

But the ants furnish the favorite diet of myrmelion. Here comes a busy little ant hurrying along on some errand, or carrying some choice morsel home to its distant hill, when suddenly he finds himself on the verge of the pit. Now if he had sense enough to turn instantly away he might save his life, just as we might do by prompt flight from alluring temptations. But the ant stops to look over into the pit. His curiosity is aroused and he wants to explore. He slips down the smooth slope and tries to get up again. But the ant-lion, no longer sluggish and inert, is all at once extremely active and equal to any emergency. He rushes shower after shower of sand at the poor victim, till the latter yields to the inevitable and sinks into the vortex.

Different sorts of ants get varied treatment. The common kind are easily disposed of. But one day a carpenter ant, whose jaws rival those of his foe, fell into a pit in my sand-box. Instantly the ant-lion seized him, held him aloft in such a way that he could not fight, complacently sucked out his juices, and ended the repast by tossing the black, empty skin out of the pit. Equal caution was taken in attacking the pavement ant that carries a sting.

I regret to say that during an absence of more than a month no provision had been made for the proper care of my six little lions. The result was a painful tragedy on a small scale. Within my sand-box there was a single large symmetrical pit three inches across, the other five being in ruins. At the bottom of this solitary pit crouched a very fat and lively myrmelion, while around the margin were scattered the dry and shriveled shells of the cannibal's brothers. Blaming myself for what had taken place, I spared the survivor.

Shortly afterwards this remaining specimen underwent an experience that awaits all ant-lions that meet no previous mishap. He skillfully prepared for himself a round cocoon of sand, cemented by some sort of gum, in which he lay entombed for forty-two days. Anticipating an interesting development, though not at the time knowing just what it would be, the box was put where it would not be disturbed, and at the end of the period named the myrmelion cut his way through the walls of his prison and came forth. But what a startling transformation! He was no longer a crawling, sanguinary ant-lion, but an elegant dragon fly poised above the empty cocoon, and waving his four gauzy wings as if intending to try them in flight. This change certainly rivals that of the caterpillar into the gorgeous butterfly, and teaches a similar lesson to the thoughtful mind. The ugly voracious larva drops the mask that had hidden its true nature, and as an image, or perfected form of life, soars from its sand pit to bask in the sunlight and float among the flowers. Henceforth it feasts on honey and drinks the delicate dew, instead of slaughtering hapless ants, beetles and flies. If such marvelous transformations are possible in the career marked out by the Maker for these lowly forms of life, why should we doubt the power and willingness of our Heavenly Father to keep the promises of resurrection and immortality for those beings whom He has already owned as His dear children? And if Solomon told his readers to go to the ant, consider her ways and be wise, why may not we gather a portion of wisdom also by considering the ways of the tiny ant-lion?

THE LITTLE MAID FOR ME.

I know a little maiden,
Whom I always see arrayed in
Silks and ribbons, but she is a spoiled and petted little elf.

For she never helps her mother, or her sister, or her brother,

But, she sits all around her, lives entirely for herself;

So she simpers and she sighs,
And she mopes and she cries,
And knows not where the happy hours flee.

Now let me tell you privately, my darling little friends,

She's as miserable as a miserable can be,
And I fear she's not the little maid for me.

But I know another maiden,
Whom I've often seen arrayed in
Silks and ribbons, but not always; she's a prudent little elf;

And she always helps her mother, and her sister, and her brother,

And lives for all around her, quite regardless of herself;

So she laughs and she sings,
And she hums and she sings
Shower gladness round her pathway as she flees.

Now need I tell you privately, my darling little friends,

She's as happy as a little maid can be?
This is surely just the little maid for me.

—Harper's Young People.

THIS AND THAT.

Stratford Lighthouse, which has guided many a sailor on his way through Long Island Sound, is on an island. Between this and the mainland are about two thousand acres of salt marsh through which runs a winding creek. Here is the home of millions upon millions of that seaside pest—the mosquito. But a land improvement company are at work reclaiming these salt meadows, which are only overflowed at the highest tides or when the wind drives the water into the Sound. The eastern end is only about 1,500 feet wide, and a dike is already built across it; but the western opening is more than two miles wide, and there are many difficulties to be overcome in building a secure dike against the storms. It is thought that the land, when protected from the sea, will be valuable for cultivation, and, if the mosquitoes can be "boycotted," the upland along the Sound will make a magnificent site for a summer city.

Probably the largest bird cage in the world is to be found in the town of San Pablo, Cal., one hour's ride distant from San Francisco. Here an ardent admirer of pheasants has stocked a plot of ground, 175 feet by 60, with a bevy of these birds, which are growing more and more rare in that State. All varieties are represented, and the winged creatures have a fine time in their comfortable prison, where there is a miniature forest of quince trees. When they get to a certain point, however, they find a closely netted wire barring their further progress. The birds live on wheat and chopped liver. The proprietor of this big aviary intends to stock a hundred or more birds every year to run wild throughout the State. We presume most of them would prefer such freedom even to life in so unique a cage, with plenty to eat and 310 varieties of the beautiful California roses almost within smelling distance.

The "Corners" who have become interested in lighthouses, the Seamen's Library and other nautical matters will be glad to learn that a most remarkable deed of heroism has recently been recognized by the United States Government in the gift of seven gold medals—the highest honor in its power to bestow—to the keeper and crew of the life-saving station at Evanston, Ill. During a furious gale on Lake Michigan in November, 1889, the steamer Calumet was wrecked near Fort Sheridan. The nearest life-saving station was fifteen miles distant, and it was midnight before the crew arrived with their apparatus. Reaching the scene of danger they found it impossible to launch the life-boat on account of a high bluff which extended along the shore for a mile or more. Neither were they able to send a short-line to the steamer. Finally the brave sailors pulled the boat down a ravine fifty feet deep, first cutting away a dense growth of underbrush, and after wading waist-deep in the icy water, buffeted by the angry waves and stung by the biting sleet, they succeeded in getting the boat aloft. The spectators called them foolhardy, but after two trips every life on the steamer was saved. In sending the medals to Keeper Lawton and his crew Secretary Windom wrote: "This remarkable work has seldom been equaled in the annals of life-saving operations."

A BEAR IN CHURCH.

A London congregation was startled recently by the presence of a most unexpected member, in the shape of a bear. This was the way it happened:

A service was in progress at a Nonconformist chapel in the English capital one Sunday morning not long ago. The good pastor had just announced his text, "Be not afraid," when a lady in the congregation uttered a scream and started toward the pulpit, looking back toward the door as she did so.

The movement attracted the attention of the congregation toward the back of the church, and there they saw a large bear taking a seat in an unoccupied pew, as if he intended to participate in the worship.

Notwithstanding the peaceable aspect of the bear, the women and children continued to leave their pews and take refuge around the pulpit, as if they expected the minister to defend them, and there was general relief, even among the men, when the proprietor of the bear, an Italian, entered the church, bowed respectfully and apologetically, and was followed by a ring in the bear's nose, led him out.

It seems that the bear, one of the European sort which win coppers for their owners by dancing, had been accidentally freed for a moment in front of the church, and had seen the half-open door, and entered. It is possible that he had been attracted by the sound of the hymn the congregation had just sung, for many bears are known to be fond of music.

CHINESE LADIES IN WASHINGTON.

It must be a novel sight to see the tiny-footed Chinese women go toiling around the streets of our national capital in the manner described as follows by a writer in the New York Ledger:

When the ladies of the Chinese Legation at Washington go out on the street for a walk, they are objects of universal attention. Their poor little feet are mere scraps, and they cannot walk, but hobble along like cripples, clinging to a friendly fence or post if they are jostled, and sometimes tumbling all together like a row of bricks. They never go singly, are rarely excused from their duty beyond sight of their own home. A servant stands in front of the Legation house—he is an Irishman, by the way—and keeps a watchful eye on all their movements so long as they are in the street. They do not walk alone, they are always followed by a crowd of others. They are really of cheek, and they appear to be cracking stupendous Chinese jokes about their tiny feet, which stare at them so rudely. These aristocratic

ladies are so clumsy, with their fat hands and little feet, that they are quite unable to dress themselves, but require the constant service of a maid. They appear to greatly enjoy the freedom of their American life.

CONVERSATION CORNER.

Although "it snows, and it blows, and it's cold, stormy weather," we can "play" we are in Helen Keller's Southern home and read a few flower letters.

WEST MEDWAY, MASS.

Dear Mr. Martin: You ask in the Corner (Oct. 16) whether any of our flowers are exactly identical with those of the Holy Land. I have never traveled in Palestine, but have a little book of pressed "Wild Flowers from the Holy Land," which contains a blossom of cypress, "which grows on the hills." This seems to be exactly like our white one. There is also the "passion everlasting" (Helioscylus), which grows on the Mount of Olives and is like our wild everlasting, excepting the color, which is red—and I think we have cultivated one of that color; at any rate, I used to have a bright yellow one. Then there are Syrian caraway, which grows about the Sea of Galilee, and milk and cum, both of which have a very familiar look.

Yours respectfully,

E. J. S.

SPRINGFIELD, MASS.

Mr. Martin: Dear Sir: I am very much interested in reading the Corner letters about stamp collections. I have a collection of moths, bugs and butterflies. A few days ago I found a piece of poetry about the dandelion written by John Clare:

Thine full of many a pleasing bloom,
Of blossoms lost to all perfume;
Thine the dandelion's flower,
Gilt with dew like some with showers.

Please find inclosed — for the Salton's Library.

John Clare was a peasant boy, born a hundred years ago in Northamptonshire, Eng., who was very fond of observing everything about him in nature. I have read that when he was thirteen years old he walked seven miles with a shilling that he had earned to buy a copy of Thompson's Seasons, which inspired him to compose poetry, writing it on the top of his hat with a pencil when in the open fields. I am particularly interested in that, because I remember that when I was of the same age I went the same distance to the shire town and bought the same book for the same amount. I do not think I walked, however, and am very sure it did not make me a poet, but it gave me quotations about the weather for my journal, as on the first day of spring:

Early Winter passed off,
Far to the north, and cold his ruffian blast,
Oh, that was a long while ago!

ANDOVER, MASS.

Dear Mr. Martin: I have been much interested in the Corner, and thought I would write. I have got a large specimen of the Plantagenet weed, my collection of pressed flowers. I would like to mention the origin of my name. It was said in the Corner (July 31) that Cummings is said to have come from a French name, Comyn. But I think that a mistake. Our ancestors came from Scotland to America. John Comyn was killed by Robert Bruce in 1306, and the name has become a little changed in the spelling. There is a castle of that name in Scotland. My sister has been getting the names of all the engines she has seen.

Yours truly,

LOIS C.

We are both right. Your ancestor, "Sir John the Red Comyn" (as he was called to distinguish him from his father, "John the Black Comyn"), was indeed a Scotchman, and a rival claimant to the Scottish throne with Robert the Bruce, by whom he was cruelly killed at Dumfries; but he was a descendant of Robertus de Comyn, who came from France to Britain at the time of the Conquest. As the name shows, he came from Comines, in the northeast of France. As you seem to be interested in botanical matters, you will be glad to learn that the badge of the ancient clan Cumyn was three garbs (i. e., sheaves) of the cummin plant, which, as you know, is a plant of the Holy Land, for the Saviour referred to it. I ought to add that this family name has been found in a still earlier race and different locality, as in the sixteenth century there was an abbot named Cumming in Icolmkill. (What Cornerer can tell what or where that was?) As Andover is, I believe, famous for its Abbots and Abbot Academy, perhaps our correspondent can trace thus a relationship to them!

And now for a few letters about fund for sailors' books, as that will introduce some new, as well as old, Cornerers.

NEW YORK CITY.

Dear Mr. Martin: I inclose the money for the Seamen's Library. Also some Russian stamps for your Cornerers who are collecting them, and if any one would like French or Irish stamps, I will send you some. I read the Corner every week, and I am very much interested in it, and I would like to belong to it. I have come from the sea coast, near the Atlantic.

Yours truly,

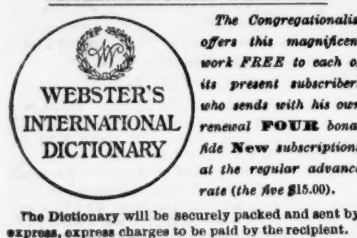
ANNIE C.

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THE CONGREGATIONALIST AND BOSTON RECORDER

BOSTON THURSDAY 15 JAN. 1891

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THE WEEK IN REVIEW.

The New England Historic Genealogical Society, which is as dignified a body of gentlemen as can be brought together in Massachusetts, had a sharp discussion at its annual meeting in Boston last week. Two tickets were in the field for president and librarian, but Mr. Abner C. Goodell was re-elected president and Rev. E. H. Byington, D. D., was chosen librarian, both by an overwhelming majority. It came out that \$20,000 of the building fund of \$25,000 raised by the late Hon. Marshall P. Wilder, many years president of the Society, were invested not very long ago in the Shawmut Mortgage Company, which has now lost its financial standing, though it is not expected that the loan will prove a complete loss. Any of our readers who are not adepts in financial matters, and have been so unfortunate as to make poor investments, may comfort themselves with the fact that the committee who made the loan were understood to be men of the best judgment, though, as it proved, they made a mistake. Rather severe criticisms were made at the meeting on their course, and a well-known lawyer in private conversation was heard to express the judgment that if a guardian, responsible to a probate court, had thus invested his ward's estate, and made a loss, it might be recovered from him by suit, on the ground that he did not take reasonable care, and that he would have no business to lend so large a fraction of the fund at the great distance of nearly five hundred miles in Kansas. Any one handling other people's money should always take special care for its safety.

The Massachusetts Legislature organized Jan. 7, and Speaker Barrett was quickly put into the chair in the House and Hon. H. S. Sprague was re-elected president of the Senate. In the latter body parties are equally divided, and it is to the credit of the State that on the second ballot a choice was effected. Rev. Messrs. Edmund Dowse and D. W. Waldron were re-elected chaplains, positions which they have held year after year. The message of Gov. William E. Russell is commended in the main by both parties. He says nothing about biennial elections, a matter which we deem important, and he admits the difficulty of effective legislation against the lobby, though he recommends further action in the same direction as that taken last year, and would have election expenses reported quite fully. He favors industrial education and manual training in the public schools, would give municipal control to gas and electric lighting works, would reconstruct the various commissions at the State House and make them directly responsible to the Governor, and argues that the scandal of free railroad passes to members of the Legislature should either be abolished or else the various roads be required by law to furnish them. With a tie in the Senate and a Democratic Governor there is little fear of partisan legislation this year, and, as usual at the beginning, there is a prospect of fair work and a session of no unreasonable length.

The organization of the Legislature in at least four States has been impeded by deadlocks, and the belligerent scenes in one or two capitals have been unworthy of presumably dignified bodies met to frame laws for great commonwealths. In New Hampshire, though police were stationed in the State House at Concord, the wheels were set in motion with far less friction than was anticipated, the decision of the Supreme Court on the previous day handicapping the Democrats at the outset. This was to the effect that it had no jurisdiction in pronouncing what members were entitled to seats; consequently, the Republican clerk, as usual, made up the roll, and the Republicans control the body. The Connecticut deadlock is rendered peculiarly complicated by the fact that the Democrats have a majority in the Senate and the Republicans in the House, while on the face of the returns Morris, the Democratic candidate for Governor, has a small majority secured, as the Republicans claim, by the arbitrary rejection by Democratic moderators of town meetings of certain ballots. The hottest fight is reported from Nebraska, where Governor Thayer refuses to vacate for the Democratic Governor-elect, who is not a citizen of this country, and militia had to be called out to maintain order. In Montana difficulties, as in the case of the last Legislature, grow out of the claims of two delegations from the Silver Bow district to seats in the House. The decision of these nice questions of representation in all these cases is embarrassed by partisan prejudice, the desire for the spoils of office often preventing the politicians from taking unbiased action.

When can there be any better time for the Legislature of Massachusetts to do away with all free railroad passes for State officials than at the present session? Connecticut has already set us an example, having a law which provides that the State controller may procure for any member a ticket to and from the capital, but it requires the member in return to give up his mileage allowance for the session in that case. Here in Massachusetts members not only have free passes but free fares, good usually for a year, and in many instances they secure also dead-head rides for members of their families. The whole practice is entirely without warrant, is demoralizing and beneath the dignity of the State. All State officials, from the Governor down, ought to pay their fares like other men. Railroads are chartered for the use of the public, in whose interest the fares should be kept at the lowest practicable point, but the fares of all people who ride free must be paid in the long run by the other passengers. All the corporations know that they are liable to ask favors of the Legislature, and hence they shrink from bringing this old custom of free legislative passes to an end; but they

would all be glad to be prohibited from continuing it, and every high-minded legislator, we should think, would feel more like a man with no such pass in his pocket.

If the Legislatures of Maine and New Hampshire carry out the wishes expressed in the inaugural addresses of their respective Governors, every New England State will then have declared for ballot reform. The system adopted varies considerably in the different Commonwealths, the plan in Connecticut being least efficient of all. Its defects were made apparent at the recent election, and they are one cause of the existing complications in the Legislature. Outside of New England nearly a dozen States have within a short time adopted the Australian system, or some modification of it, and wherever the law is not cumbered with needless technicalities its working is uniformly satisfactory to everybody except the political bosses. A number of towns in Massachusetts expect to employ the system in the approaching elections of town officers. It has already been tried with a good degree of success in caucuses in this city, and we hope to see its application extended wherever it can operate to good advantage.

These are critical days at the Pine Ridge Agency in South Dakota which seems to be the center of the Indian disturbance. Military rule prevails there, and the hostile Indians are being driven in, with the hope that they will surrender. Yet some hasty act on the part of a soldier or an Indian may precipitate a more bloody battle than the encounter at Wounded Knee a fortnight ago. General Miles is in command in person, and he will do all in his power to prevent bloodshed. The dissensions among the hostile Indians themselves impede the making of peace. No doubt the great majority are ready to yield, but a few malcontents scattering firebrands can delay the day of peace.

The report of Mr. Elliott of the Smithsonian Institute, who was sent by our Government last season to investigate the condition of the seal islands in the Behring Sea, seems to be conclusive that the seals are rapidly decreasing, and in danger of speedy extermination. It is for the interest of Great Britain as well as of the United States that they should be preserved and the seal industry fostered. The matter can be settled only by arbitration, for the idea of war is as revolting to the ruling sentiment of both nations as it is unnecessary. Secretary Blaine last spring rejected Lord Salisbury's offer of arbitration on the ground that the questions presented by him to be arbitrated were not satisfactory; but in his letter of Dec. 17, Mr. Blaine proposes arbitration upon the questions, what are the rights of the United States Government in the Behring Sea, and by what means the seal fishing industry can be preserved. This is a plain and practical way out of the difficulty. An intelligent commission representing both nations after an examination on the ground itself would undoubtedly make a report on which a satisfactory agreement could be made either with or without the aid of arbitrators appointed by other governments. We confidently expect that some such result will be reached this year.

The shooting of Barrundia, the Guatemalan exile, last summer on the Pacific mail steamer, Acapulco, in the harbor of San José in Guatemala, has not only resulted in the recall of Mizner, our minister there, who advised the captain of the steamer to give up Barrundia, but, through his inaction in the case, Commander Reiter of the navy, who was in the harbor at the time with the Ranger, has been severely censured by Secretary Tracy, and relieved of his command and ordered home to the United States. The Guatemalan authorities had the right to arrest Mizner on a merchant steamer, and the secretary reminds Commander Reiter that, knowing they intended to do this, he ought to have warned the captain of the Acapulco to keep off and transfer Barrundia, if need be, to his own naval vessel, where he would have been exempt from arrest. On the other hand, he shirked responsibility, and made no effort apparently to protect the exile. The position of our foreign ministers and naval commanders in such critical circumstances is an exceedingly delicate one, and was to the man who is not thoroughly informed as to what his duty is, or who shrinks from its performance. Commander Reiter demands to be examined by a court martial.

The severity of the winter abroad is almost unprecedented. To find a season in any way comparable to it one must go back to the memorable winters of 1813 and 1814—the winter of Napoleon's Russian campaign. Now, as then, the Thames and other rivers in England are frozen solidly for a considerable distance. The skaters are having a merry time, and the water-ways are being used by teams for the transportation of their goods. Snow in abundance is found in the suburbs of London. The extreme cold has caused terrible suffering among the poor, thousands of whom are destitute of food and fire, and are out of work. The work-houses are besieged by hordes of wretched people, and gangs of men reduced to beggary parade the East End in their despair. On the Continent the situation is even worse. From Denmark to Italy and Spain the storm king has held sway, blocking railways, filling the streets of great cities like Berlin and Vienna with snow to an extent that thousands of workmen were required to cart it off. The harbors have been filled with ice, and even dynamite has had little effect in raising the blockade which has brought navigation almost to a standstill. Along the Rhine there are snow-drifts seventeen feet deep. The suffering is perhaps as keen among the inhabitants in the countries south of the Alps, who are totally unprepared for cold and snow.

Professor Koch's remedy for consumption is being subject to some severe criticism, and medical men are by no means uniformly confident respecting the real value of the much-heralded discovery. No less an authority than the eminent Professor Virchow, lecturing to the Berlin Medical Society, declares that the post-mortem examinations of the bodies of twenty-one persons who have died since affected by Koch's remedy have shown that they were treated by the injection of the bacillus in the lymphatic system, and that the injection of the bacillus increases the bacilli in the affected tissues and drives them to portions of the body before unaffected. A committee of French physicians has just made, after careful investigation, a non-committal report advising caution in the use of the lymph, and stating that its operation is bewildering to

even the most skillful physicians. These and other adverse criticisms have led the German Government to postpone the introduction into the Landtag of the bill assuming control of the manufacture of the lymph. On this side the water consumptive patients in the Philadelphia hospitals have refused to be inoculated. Notwithstanding the apparent set-back to the hopes of many, it is yet too early to abandon expectations respecting the ultimate gain to medicine from the discovery.

DIARY OF EVENTS.

TUESDAY, JAN. 7.
Twelve miners killed at Angel's Camp, Cal., by falling 400 feet down a shaft.

WEDNESDAY, JAN. 7.
State Legislatures convene in Massachusetts, New Hampshire and other Commonwealths.

THURSDAY, JAN. 8.
The Union League Club in New York elects Chairman M. D. Dewey its president for the sixth term.

FRIDAY, JAN. 9.
The firm of Delamater & Co., which failed recently at Mendville, Pa., accused of embezzling \$30,000.

SATURDAY, JAN. 10.
A new Republican Club, representing the reform and progressive elements in the party, formed at Boston.

SUNDAY, JAN. 11.
Parnell speaks at Limerick, Ireland, to 20,000 persons, and sharply arraigns Gladstone for demanding his retirement.

MONDAY, JAN. 12.
Much damage done by a freshet in the Houstonian Quay—High tides along the Atlantic coast.

TUESDAY, JAN. 13.
Senator Quay introduces into the Senate a substitute for the election bill.

WEDNESDAY, JAN. 14.
Of the 1,844,596 children of school age in the State of New York 1,042,160 were enrolled last year in the public schools.

THURSDAY, JAN. 15.
The average daily attendance was 62,984. The school property is valued at \$41,007,735, and the salaries of the 31,703 teachers aggregated \$10,422,471.

FRIDAY, JAN. 16.
Gates College, Nebraska, reports a larger attendance of students this year than ever; this, in spite of short crops.

SATURDAY, JAN. 17.
There are now on the roll in all the departments nearly or quite 200 names. Miss Mary E. Outler, a graduate of Carleton, recently a teacher at Amherst, Mass., has been added to the faculty as instructor in history and literature.

SUNDAY, JAN. 18.
The harmonious spirit which prevails among the Congregational, Baptist and Methodist workers in educational institutions in New Orleans was made pleasantly apparent in a reception on New Year's Eve. The faculty of the Methodist University invited the teachers of the Leland and Straight universities to a social gathering. Straight University, which is the A. M. A. institution, is constantly raising its standard of scholarship, and President Atwood is laying great stress upon the department of the pupils.

MONDAY, JAN. 19.
The eminent jurist, scholar, soldier and orator died suddenly at his home in Boston, Jan. 17, after a brief illness of erysipelas, which terminated in heart failure. He was born in Charleston, April 4, 1820, and graduated from Harvard College at the age of eighteen, in the same class with James Russell Lowell, Hon. George B. Loring and W. W. Story, the famous sculptor. During the anti-slavery excitement he was United States marshal for the district of Massachusetts, and one of his most notable acts was the purchase of Thomas Sims for the sum of \$1,800, for the sake of setting him free.

TUESDAY, JAN. 20.
On the breaking out of the Civil War he went to the front, and distinguished himself by brave and illustrious service, was wounded in several battles, and rose to the rank of major-general. He held the office of Attorney-General of the United States for a time, and for some years has been a judge of the Supreme Judicial Court of Massachusetts. He was also noted as a brilliant orator, giving the address at the 220th anniversary of Harvard College, at the centennial celebration of the battle of Bunker Hill, and on various other occasions. Judge Devens was never married. The funeral services occurred on Saturday last from Trinity Church.

WEDNESDAY, JAN. 21.
A fine representative of the old school of clergymen whose ranks are now being rapidly thinned passed away last Sunday in the death of Springfield of Mr. Clarke at the age of eighty. A native of Chesterfield, and a graduate of Williams in 1837, after studying theology at old Windsor, he was pastor at Middlefield for thirteen years. Other Western Massachusetts hill towns—Ashfield, Huntington and Chesterfield—were the scenes of his faithful pastoral labors, his connection with the last mentioned church lasting from 1872 to 1882. He returned to Springfield, and has been since then an honored and useful member of the Olivet Church, and a welcome presence in neighboring pulpits. His mother lived to be 101 years old, and the home which he made for her in Springfield was visited by scores of friends and strangers who enjoyed converse with this remarkable woman whose powers were preserved even to the verge of the grave. Mr. Clarke was a scholarly and devoted minister and a loving man. His last visit was made a few months ago to Washington, where he was warmly received by Justice Field of the Supreme Court, his college chum, whom he had not seen for many years.

THURSDAY, JAN. 22.
Died in Bath, Ill., Dec. 21, at the age of eighty. He was born in Lyman, N. H., graduated from Phillips Academy and Oberlin Seminary, spent a few years in teaching at West Farmington, O., after which he filled several pastorates in that State, the longest—fifteen years—being spent at Hampton. His health failing, he retired ten years ago to a humble home in Bath, Ill., hoping to regain strength by cultivating small fruits. Speech and hearing were greatly impaired by suffering, but a few hours before death these were restored, and he gave expression to the most triumphant faith and joy.

FRIDAY, JAN. 23.
The Western railroad companies have now effected an organization which includes all but one or two of the lines of the West of Chicago. The chief executive officer and one director from each company constitute the association. Its purpose is to maintain railroad rates and to avoid cutting of rates. To do this the power of making rates or alterations of rates is lodged with a committee of five disinterested experts. No company can leave the association without giving three months' notice. In order that no road may be dissatisfied with the rates established, it is provided that there shall be a division of the volume of traffic, such as to secure to each line its fair share. It will be difficult to make this division of traffic in a way to please all. Until that is done this association will not be an assured success. As it is proposed that the combined railroads shall solicit freight instead of having that done by each company. In this way it is proposed to do away with a small army of agents, and save a great deal of money. A great deal hinges on the success of this attempt of the Western railroads. The

body of capital concerned is enormous, and until it has a fixed value it will be a constant menace to the property of the country. The outcome of the association, therefore, is awaited with keen interest.

The Sugar Trust is gone. It is succeeded by a corporation. In all its essential features the combination lives. It has had to abandon its form of organization, but none other of its vital features. The fact is evident today that combinations are inevitable. It is the purpose of the law to bring these combinations into position where they can be found and brought up smartly if need be. The Sugar Trust combination has been illegal, but that fact has been made the handle for a bitter attack upon its organization, ostensibly in the interest of the public, but really in the interest of a few political pirates. Continued success in the money market is having a stimulating effect on the general business of the country. While no revival is to be distinctly noted at present, there is a general disposition to take a very hopeful view as to the near future.

JOSEPH G. MARTIN'S report of stock fluctuations for 1890 is a manual which every one who takes an interest in the stock market needs for constant reference. It can be secured of Mr. Martin, No. 10 State Street, or of Messrs. H. L. Day & Co., No. 7 Exchange Place.

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